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ABSTRACT

The purpose of this action research project was to study the global and multicultural and multiethnic attitudes and awareness (knowledge) of 23 third graders before and after they had been taught primarily through reading and interacting with children's literature. The data were collected by pre- and post-attitude and knowledge tests and surveys, student interviews, class discussions, student and teacher journal responses to and about the literature, book discussion comments, and teacher observations. After the treatment, much knowledge was gained and attitudes toward multicultural groups were more positive. While this was expected, it might have been that students would have become more ethnocentric, thinking that their way of life was superior to another group's way of life. They may have distanced themselves from the groups that they were reading about. In actuality, many times the students said and wrote statements about how the literature affected their positive attitudes. Based on the results from this research, the knowledge and attitudes that students have about different cultural and societal groups is affected positively through their interaction with the literature. One diagram, 1 graph, 1 pie chart, and 8 tables are included; 34 appendices and 9 bibliographies are attached. (Contains 70 references.)

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USING INTERACTION WITH CHILDREN'S LITERATURE TO POSITIVELY AFFECT THE GLOBAL AND MULTICULTURAL/MULTIETHNIC KNOWLEDGE AND ATTITUDES OF THIRD-GRADE STUDENTS

By

Cynthia G. Kuperus

U.S. DEPARTMENT OF EDUCATION
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ABSTRACT

The purpose of this action research project was to study the global and multicultural/multiethnic attitudes and awareness (knowledge) of twenty-three third graders before and after they had been taught primarily through reading and interacting with children's literature.

The methods of collecting data were many: pre- and post- attitude and knowledge tests and surveys, student interviews, class discussions, student and teacher journal responses to and about the literature, book discussion comments, and teacher observations.

After the treatment, much knowledge was gained, and attitudes toward multicultural groups were more positive. While this was expected, it might have been that students would have become more ethnocentric, thinking that their way of life was superior to another group's way of life. They may have distanced themselves from the groups that they were reading about. In actuality, many times the students said and wrote statements about how the literature affected their positive attitudes.

Based on the results from this research, the knowledge and attitudes that students have about different cultural and societal groups is positively affected through their interaction with literature.

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Finally, I would like to thank my twenty-three 1991-92 third graders for being the subjects of this study, being patient through countless hours of study and analysis, and allowing me to take their journals (in which they had invested many hours of hard work) home for the summer while I wrote this paper!

PART I

A. INTRODUCTION

James Banks, co-author of the book Multicultural Education, writes "Children enter kindergarten with many misconceptions, negative beliefs, and stereotypes about people. If the school does not help students develop more positive attitudes about various groups, they will become even more negative as they grow older" (1989, p.20).

This statement seems to mandate a multicultural education, or at least an education which builds an awareness and appreciation of how other people live. It would seem especially important in schools in which the student population is primarily composed of one ethnic group.

I have taught, and currently teach at one of these schools. My students are primarily white, middle-class children of Dutch ancestry. They are generally proud of their own heritage, but some have a lack of multicultural awareness. Yet, when taught about various (other) ethnic groups and cultures, they become more sensitive and appreciative of those cultures. Oftentimes, the students will mention that these studies of other societal groups were their favorite units of the year.

In this exploratory study, the goal was for my students to be aware and have a knowledge of their world community with its diversity of societal groups and cultures. It was not my intent to have students shun their own culture or country in order to learn about another; I feel it is important to also understand and have a respect for one's own perspective and background, but I believe this can be done in addition to learning about different people and their cultures. My hope was to teach my students "multicultural appreciation", which is defined by Jesus Garcia, Sharon Pugh, and Sonia Margalef-Boada as "an awareness of the dynamic interplay between diversity and connectedness among individuals and groups" (1991, p. 4).

B. IMPORTANCE OF THE PROBLEM

From large to small (the United States, Michigan, Grand Rapids, and even Kentwood), American environments have become increasingly tied to the rest of the world. One need only look outside a car window and see foreign automobiles, ethnic restaurants, and people with multiethnic heritages. Ida Urso, in the book Global Education, writes "The world is at our doorstep and we cannot help being aware of it." (1990, p. 100)

Even inside our homes, there is growing evidence of our links to the rest of the globe: televisions made in Japan, and the nightly news continually showing coverage of world events outside the U.S. But these images are often negative--Colombia's drug problems, the terror inside China's Tiananmen Square in 1989, and the display of racial hatred in South Africa. Jesus Garcia, et. al., write that:

> "Rather than interesting us in other people's experiences, these images alone simply reinforce our belief that our systems and customs are superior to theirs. This view, if not unchallenged by appreciative study of other cultures and languages, threatens to solidify the ethnocentrism which Americans are accused of exhibiting throughout the world."
>
> (1991, p.2)

The above statement is not meant to discount the importance and necessity of being informed of world events. Rather, *better efforts* must be taken to teach children about cultures and systems different from ours and how these systems might play into the world events which are happening. One of the reasons for the importance of this instruction is the increasing interdependence of our world.

Indeed, our nation is affecting and being affected by other nations and their actions. Within the United States, there continues to be an ever-increasing number of immigrants and ethnic minorities. Our nation has become quite pluralistic. Indeed, we are not the "melting pot" which was once used to describe the coming together of ethnic groups into one new, unique population called "American", having given up their pasts. This metaphor fails to recognize the diversity of the American people. Rather, a better metaphor might be the "salad bowl". This is explained by saying that all of the ethnic groups form a pattern as "Americans", but still retain their own "taste", or cultural heritage (Mindel, et. al., 1988).

As educators, we need to respond to our pluralistic society. Garcia, et. al., write:

> We need a threefold approach to the future: (1) to develop a

> concept of multiculturalism that includes a global perspective, (2) to open windows to our nation and the world that show the richness and complexity of life in other cultures, and (3) to create curricula that help children understand the many cultures to which they belong, and with which they interact."
> (1991, p.3)

During the past year, I have taught using these approaches. I have "opened the windows" of the Native American, Chinese, and Japanese cultures by means of using children's literature in the curricula. I've used children's literature because a common problem of teaching social studies has been the lack of a well-written textbook to teach about cultures (often due to lack of space, social studies textbooks give only brief, narrow glimpses of a country or culture). In addition, children tend to be able to experience a person's life when they view life from that person's perspective, which is what they can do through literature. It is more difficult to empathize with another person when reading an informational, content area text. James Garcia, et. al., write:

> Multicultural appreciation is fostered by an effort to understand how the world looks from different cultural perspectives. The best means for such learning, perhaps, is to listen to the voices of those whose experiences have differed from ours. But these particular voices are not often heard in conventional textbooks, which focus on information and abstract concepts, frequently and in such a way as to deliberately avoid controversial or sensitive issues.
> (1991, p.4)

Finally, as a Christian school teacher, I think it is important to teach children to have a multicultural/global awareness. Laura Meagher has written a book for parents and teachers about the teaching of a global awareness . In the first chapter, she writes about global education from a Christian perspective. Below are a few sentences from her book which tell why I feel so strongly about this issue:

> Christians believe that we are to be signs of God's kingdom until it comes. We are called to the same extravagance and care for the world that Jesus preached and lived. We are not to ask who is our neighbor so as to limit our obligations. Instead, we are to love as Jesus did, without condition or conceit about our own social status. We are to open our eyes and hearts to see the love and care our unknown neighbors have for us...we need to develop global awareness so that we may become fully human as God intends us to be, for the sake of promoting the dignity of every human being created in God's image.
> (1991, p.12)

My study has focused on the effects of children's literature on my students' knowledge and attitudes of the Native American, Chinese, and Japanese ethnic groups, and other nonethnic cultural or societal groups (age- and gender-related, for example).

C. RESEARCH QUESTIONS

This study investigated the following questions:
1. In a comparison of data from before and after this action research study treatment...

A....will my students show an increased commitment to the VALUE of learning about people who are different from themselves?

B....what changes in KNOWLEDGE of the Chinese people and their cultures will my students demonstrate?

C....what changes in ATTITUDES will my students have about the Chinese, Chinese American, Hopi Indian, and Native American people and their various cultures?

2a. From what instructional resources which I use in this unit will my students' knowledge of the Japanese *mainly* come?

2b. What attitudes will my students have about the value of reading materials other than ONLY their social studies textbook to learn about the Japanese cultural group?

3. What are my thoughts about using children's literature to teach multicultural/ethnic/global awareness (using observation, my journal, interviews, students' journals)?

D. LIMITATIONS OF THE STUDY

The reader should be aware that this descriptive study was limited to one third-grade class of twenty-three students with no control group. Twelve of the students were girls, and eleven were boys. As mentioned in the introduction, the students were predominantly white, middle-class students of Dutch ancestry. There was one Korean American student, and one student who was white and Dutch, but who was born in Nigeria and lived there until she was three years old. My students were generally average to above- average in their learning performance. Two students were in our school's resource room for math and written language instruction for a time of 20 minutes/ a day. Finally, I taught a combination of 2nd/3rd grade students last year, and three of the second-grade students became my third-grade students. While they (briefly) learned about China the previous year, they did not study the Hopi Indian culture although they were minimally exposed to it while my third graders learned about them that year (when they were second graders, they were out of the classroom at the time of the third grade social studies lessons).

These students attend a tuition-based private school of 380 students attending grades K-9. All but two of the students have been at this school since kindergarten, so there is real stability in their schooling.

Because this is an action research study and a descriptive study, the study's findings should not be viewed as generalizeable to other settings. The results of this study would vary from year to year, depending on the size of the class, the abilities of the students, which literature each student would read, and the exposure each member of the class has previously had with people from other cultural groups.

Measuring a student's attitudes was difficult because of the level of subjectivity in evaluation. Also, my students are at an age in which some students try to "please the teacher"; my hope was that they have responded honestly to the opinionnaire.

Changing attitudes about Native Americans is difficult. Children have seen many cowboy and Indian movies and T.V. shows, and perhaps read about the "wild Indians", also. Many children have read accounts which have negatively portrayed Native Americans. Similar concerns hold true of the Japanese culture--particularly today as we hear so much about buying products "made in the U.S.A.", and see the Japanese economy flourishing more than our own. My thoughts were that the students would know the least about the Chinese culture as we began our study.

Finally, another limitation is that this has been my first time teaching these social studies units primarily using literature, and so these results should be viewed as coming from a "pilot-test".

PART II: A REVIEW OF THE LITERATURE

A. DEFINITIONS OF AND CONNECTIONS BETWEEN GLOBAL, MULTIETHNIC, AND MULTICULTURAL PERSPECTIVES/EDUCATION

Whenever one reads about global, multiethnic, or multicultural education, inevitably the reader reads about all three because they are all tied closely together. This is not to say that each is not unique; rather, that they have enough similarities that it is difficult to encounter one without any reference to the other two.

Part I of this review will start small and get to the larger picture.

1. What is an ethnic group?

James Banks gives a definition for an ethnic group when he writes:

> We may define an ethnic group as a group that shares a common ancestry, culture, history, tradition, sense of peoplehood, and that is a political and economic interest group. An ethnic group is primarily an involuntary group, although individual identification with the group may be optional
>
> (1981, p. 53)

Several examples of ethnic groups include Germans, Han Chinese, Romanians, Algerians, and Sioux Indians.

2. What is a multiethnic education?

Multiethnic education includes the study of ethnic cultures and experiences It is concerned with modifying the school environment so that students from diverse ethnic groups have equal educational opportunities, and so that the school promotes and encourages the concept of ethnic diversity (Banks, 1981).

3. What is a cultural group and how is it different from an ethnic group?

It is important to define both group and culture in answer to this question. James Banks writes:

> A *group* is defined as a collectivity of human beings living together and interacting with their physical, social and metaphysical environments. *Culture* is a group's program for survival and adaptation to these environments.
>
> (1989, p.1)

Several examples of cultural groups include those based on race, ethnicity, social class, gender, geography, and exceptionality.

If one were to read the definitions of ethnic and cultural groups to discover the differences between them, one would conclude that an ethnic group is most often a cultural group; however, a cultural group is not always an ethnic group. An example of the former phrase are groups with Spanish, German, and Japanese descent--all of these are both ethnic and cultural groups. An example of the latter phrase would be the cultural group "females". The group "females" has many ethnicities found within itself, so it is not specifically an ethnic group.

4. What is a multicultural education?

James Banks states:

> Multicultural education is an idea, an educational reform movement, and a process whose major goal is to change the structure of educational institutions so that male and female students, exceptional students, and students who are members of diverse racial, ethnic, and cultural groups will have an equal chance to achieve academically in school.
>
> (1989, p.1)

From this definition, it appears that multiethnic education is one component of a multicultural education.

5. What is a global education?

Many definitions of global education are found in the literature. I will give a definition and then list some of the elements one would find in such a program. All of the authors in the ASCD 1991 yearbook Global Education: From Thought to Action have accepted the following definition:

> Global education involves learning about those problems and issues that cut across national boundaries, and about the interconnectedness of systems--ecological, cultural, economic, political, and technological. Global education involves perspective taking--seeing things through the eyes and minds of others--and it means the realization that while individuals and groups may view life differently, they also have common needs and wants.
>
> (1990, p. 5)

6. Components/Attributes of a global education

Lynda Carl Falkenstein, in her 1983 article "Global Education: State of the Art", lists 13 attributes which could be found in a global education approach. They are:

-interdependence and connectedness
-diversity
-frame of reference and perspective consciousness
-empathy
-multiple loyalties
-ethical and moral maturity

(continued from previous page's list)

-human rights
-participation
-cooperation
-change
-megatrends
-conflict management
-ambiguity
(pp. 9-11)

These attributes are suggested to be part of a total school program--not just limited to a particular subject area. They are explained in grater detail in Falkenstein's article.

7. Connections between multicultural, multiethnic, and global education

Many scholars agree that there are links between these three approaches. The following is an attempt to summarize what a few of those scholars have written about those links:

To begin, James Banks relates multiethnic and multicultural education when he writes, "Since an ethnic group is a unique kind of cultural group, multiethnic education is a specific form of multicultural education" (1981, p.55). This statement again reinforces the statements made earlier about ethnic groups being cultural groups, and multiethnic education being a form of multicultural education.

But while multiethnic education can stand alone (experts recommend against teaching using one of these approaches by itself--see next paragraph), multicultural education needs multiethnic education as one of its components. Gwendolyn Baker, in her book Planning and Organizing for Multicultural Instruction, makes an argument for this when she writes, "Multiethnic education can be an entity unto itself. Multicultural education requires the input of multiethnic education and its foundation builds on the knowledge that is gained from the exploration of ethnic cultures. Multicultural education is enhanced by examining the relationships between diverse ethnic groups and the impact ethnicity has on the behavior of the members of larger cultural groups" (1983, p. 14).

Banks also sees a relationship between multiethnic and global education because he writes, "Because of their interrelationships and shared goals, educators should try to better relate multiethnic and global education" (1981, p.211). It seems appropriate and necessary for educators to try to find relationships or themes between the two approaches as much as it is possible.

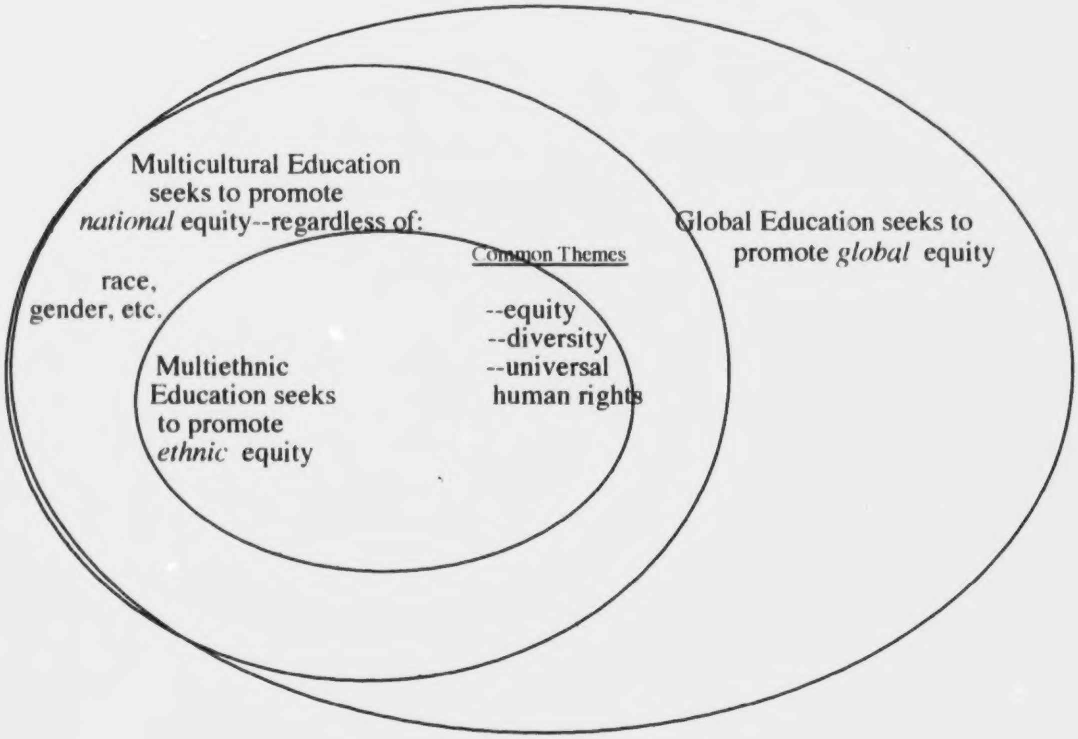
Educators concerned with finding relationships and goals between the approaches would benefit from reading a recent article for Social Education written by Doni Kwolek Kobus. In this article, Kobus relates multicultural, multiethnic and global perspective/education by writing that they "have in common the themes of equity, diversity, universal human rights, the anthropological concepts of similarities and differences, and the concern of reforming the content and processes within schools" (1992, p.225). These are, in part, illustrated in the diagram found on the following page.

Later, in the same article, Kobus states that "global education is a vehicle for both the examination and delivery of *global* equity, whereas multicultural education is a vehicle for examining and delivering *national* equity" (1992, p. 255). Because multiethnic education is concerned with ethnic groups, it follows that it is a vehicle for examining and delivering *ethnic* equity.

Finally, Falkenstein (1983) has written, "Global education simply establishes the context in which multicultural education should take place (p.20). Since multiethnic education is found within the sphere of multicultural education, global education would be the overall sphere.

The connections and links between the three approaches to education are illustrated in DIAGRAM A which is found on the next page.

DIAGRAM A: THE LINKS BETWEEN MULTIETHNIC, MULTICULTURAL, AND GLOBAL EDUCATION


Multicultural Education
seeks to promote
national equity--regardless of:
race,
gender, etc.
Common Themes
--equity
--diversity
--universal
human rights
Multiethnic
Education seeks
to promote
ethnic equity
Global Education seeks to
promote *global* equity

B. WHY TEACH FROM THESE PERSPECTIVES?

1. The State of the World

Numerous authors sympathetic to these approaches base their rationale on the state of the world in this era. The U.S. no longer is able to rely primarily on itself-- as it once did. Also, many world problems cut across national boundaries, and these problems cannot be resolved unless many nations work together on them. I didn't take very long for me to locate resources in which a myriad of people who espouse global education write about its importance by describing the state of the world (the emphasis is mine):

Earlier in this review, I recorded Lynda Falkenstein's 13 attributes which could be found in a global education approach. The first attributes listed were "interdependence and connectedness". Not a few authors have recognized that because of our increasing interdependence and connectedness, a global education is necessary. James Banks writes "...because we live in a **highly interdependent global world society**, the school should also help students develop the knowledge, attitudes, and competencies needed to function within cultures outside of the United States" (1981, p.211). To help our students to develop the knowledge, attitudes, and competencies needed, it would seem necessary to teach students about two other of Falkenstein's attributes: frame of reference and perspective consciousness, because it would be important to help students to realize that not everyone understands and views life the way that they do.

In the April/May 1989 issue of Social Education, John Maxwell Hamilton and Lesley Roberts also write about the interdependent nature of society when they say, "**Inasmuch as events in other countries touch the lives of Americans in many ways,** education today cannot be considered complete unless our citizens understand the importance of **interdependence** and have a basis for dealing with the continuing changes it brings" (p. 223).

Explicitly stating the importance of a global perspective by relating the state of the world today with its interconnectedness are Michael Hartoonian and Margaret Laughlin. In an October 1989 issue of Social Education, they write, "The **world is becoming more interconnected, and more volatile...What happens in the most distant part of the world may quickly affect us**...Interdependence demands that our perspective be global" (p. 389).

Our connectedness is also recognized by Willard Kniep, who in the September 1989 issue of "Educational Leadership", writes "...**we live in a world where people and nations are increasingly connected with one another economically, politically,**

technologically, and ecologically; therefore, today's young people also need a sense of global history, an awareness of common human aspirations, and the will and abilities to tackle the great problems facing not only our own nation but the entire planet" (p. 44). Another of the 13 Falkenstein attributes is "conflict management". Kniep would seem to endorse this because he realizes that our students need both will and abilities to tackle and overcome world problems or conflicts.

Another of Falkenstein's attributes is that of "change". The National Commission on Social Studies in the Schools wrote a report called "Charting a Course: Social Studies for the 21st Century. In it, they point to the changes in society which require a change in what we teach. They write, "As **changes in our society and in the larger world place new and increasing demands on our nation and its citizens**, it is urgent, even imperative, that young Americans acquire a broader, more *comprehensive* and *connected* understanding of historical and contemporary human affairs" (1989, p. ix).

The term "diversity" is also mentioned by Falkenstein. Endorsing the importance of teaching students about diversity are Jesus Garcia, Sharon Pugh, and Margaret Margalef-Boada, people associated with Indiana University. They write "..more and more, we are hearing **terms that express a global perspective on issues that vitally affect the welfare of humanity now and in the immediate future**. At the same time, we struggle within our nation to overcome the legacy of racial and ethnic conflict and discrimination that has resulted from fearing difference more than **valuing diversity**" (1991, p.1).

I mention now that these are only several statements which I have come upon as I did my research. From them, it is clear to see that our world is changing, and that education also needs to change because of it.

2. Goals of these perspectives

Having written the definitions of the three perspectives and the reasons behind the teaching from them, the following is an account of the goals of each approach from a few of the authors who study and write about them. To reiterate a point made earlier, scholars stress the interconnectedness of the three approaches, even though they recognize their unique facets.

a. Multiethnic Education

Out of the three perspectives, multiethnic education has the most narrow goals. Banks writes that the major goals of multiethnic education include: " (1) helping students gain a greater selfunderstanding by viewing their cultures from the perspectives of other ethnic groups; (2) providing students with cultural and ethnic alternatives; (3) helping students attain cross-cultural competency, which consists of the skills, attitudes, and knowledge needed to function within their own ethnic culture, the mainstream American culture, as well as within and across other ethnic cultures; (4) helping to reduce the pain and discrimination that members of some ethnic groups experience in the schools and wider society because of their unique racial and ethnic characteristics; and (5) helping students master essential reading, writing, and computational skills" (1981, p. 33).

b. Multicultural Education

James Banks writes about the goals of multicultural education. He writes "...an important goal ...is to increase the academic achievement of all students...Another major goal...is to help all students develop more positive attitudes toward different cultural, racial , ethnic, and religious groups....Multicultural education should also help students to develop perspective-taking skills and to consider the perspectives of different groups" (1989, p.20). In multicultural education, these "different groups" are usually groups found within the United States, so the emphasis is mostly on the *national* community.

c. Global Education

Out of all three perspectives, global education has the broadest goals. Laura Meagher writes "Global awareness education aims to teach people how to live in a world that is increasingly interdependent. Global awareness involves an understanding of the people, cultures, and resources of the world community" (1991, p.29). The emphasis is on the *world* community.

Caution should be taken to ensure the teaching of both similarities and differences. It could be destructive to teach about similarities only, because students might in the future then, consider some or all differences as wrong or bad, and as adults might find difficulty dealing with society's cultural diversity and pluralism (Falkenstein, p.4).

Finally, the Michigan State Board of Education in July, 1990, wrote some guidelines for global/international education in Michigan. They wrote about how global/international education should help students prepare for certain roles. These roles are mentioned as: becoming a voter and/or policymaker, an economic participant (producer or consumer of goods in the global marketplace), an international representative of the United States, and being a world citizen.

The goals listed above sound like necessary goals for the times in which we live. Is there anyone who would disagree with these three perspectives on what should be taught in today's schools? I'll consider this question next.

C. ARGUMENTS AGAINST GLOBAL EDUCATION

Those who embrace global and multicultural education often are seen as liberal reformists who seek to eradicate democracy by the people who are opposed to global education. Most of those who oppose this education still view the United States as a "melting pot" of nations and culture. As was mentioned before, this term tends to deny the pluralistic nature of the United States, and seeks to have all people grasp one prescribed set of truths/values which are "American". Many global educators contend that this is impossible in a nation so diverse as ours.

Indeed, many of those who oppose multicultural education write about times gone by when there was far less pluralism, and the U.S. was much more "nationalistic"--there wasn't as much a need to internationalize relations as there is today. They reject pluralism because they seek a unified state, with everyone looking like they came out of one "mold". Steven Lamy in Global Education recognizes a danger in wishing for "times gone by" when he states that, "by wishing for the past and refusing to recognize very real changes in the international system, ultraconservatives are irresponsibly attempting to deny American students an education that will enable them to compete, cooperate, and live peacefully at home and abroad" (1991, p. 59).

A whole chapter is devoted to the criticisms of global education in the book Global Education. Steven Lamy states that the controversy "is shaped by contending images of how the world is and how it ought to be" (1990, p. 49). He writes about how Gregg Cunningham, who wrote the report entitled "Blowing the Whistle on Global Education", equated global education with globalism, liberalism and utopianism. Lamy says that this study was circulated, and it caused Phyllis Schafly to issue "statements suggesting that global education ignores and at times misrepresents U.S. history, criticizes our government and its constitution, and seeks to denigrate patriotism". Schafly was quoted as saying that global education indoctrinates students with "the falsehood that other nations, governments, legal systems, cultures and economic systems are essentially equivalent to us and entitled to equal respect" (1990, p.52). George Wood has criticized the study "Blowing the Whistle on Global Education" by saying that he thinks it is designed to promote...unquestioning patriotism and passive citizenship". (1989, p. 56-7) These people opposed to global education seem to hold the view that the American system is the best system, and that it is our job to bring our ideals to the rest of the world so that they might benefit from us.

The U.S. has been less dominant than it used to be in the areas of commerce, finance, agriculture, and industry since the early 1970s. Despite this decline, it is still a country with much strength.

Some people oppose global education because they suspect that with it, children will be taught ways to demote their own country and then the U.S. will become even *less* a "hegemon". Lamy explains that "because many of these concepts [interdependence, change, diversity] encourage a more pluralistic view of international relations, they are considered unacceptable by many individuals and groups more comfortable with a view that recognizes and promotes the U.S. as the hegemon or rulemaker". These groups "are reluctant to accept a relative decline of U.S. power and prestige, particularly in economic policy areas". Lamy contends that "emphasis on 'moral equivalence' is considered unpatriotic and is seen as undermining attempts at building loyal Americans" (1990, p. 54,56).

Stephen Trachtenberg, in an article in Phi Delta Kappan, tries to clarify what he sees were misconceptions between the views of William Bennett, former U.S. Secretary of Education and those of many university faculty members who adhere to a multicultural perspective. Bennett insisted that what students really need to know is Western culture. The faculty members "suggested that Bennett's cause was a cover for various forms of elitism, paternalism, parochialism and racism--everything the West seems to stand for when viewed through the red glasses of angry people" (1990, pp. 610-11). Trachtenberg writes that there were some misconceptions about this debate and what either side meant. He writes that there is a confusion about the different meanings of culture, that Western culture has always been intertwined with other cultures, and that for the U.S. today, multiculturalism is synonymous with national survival. Sara Bullard tells about a writer of *Newsday* who is afraid that Western culture will be lost in the multicultural shuffle when she quotes him saying, "The defining concept of multiculturalism is that our society is a collection of equal cultures, from which it follows that the United States' dominant Western culture is illegitimate and must be dismantled or drastically weakened" (1991-92, p. 5).

It was interesting to note that President Carter made an effort at globalizing our perspective. His efforts were seen as naive and idealistic. Steven Lamy says:

> The more reformist global educators' position was best represented by the early months of the Carter administration. During this time, President Carter urged Americans to see the world as more pluralistic and complex. He urged American citizens to abandon their preoccupation with U.S.-Soviet issues and recognize the need to respond to global poverty, human rights abuses, the depletion of natural resources, and persistent conflicts throughout the world.
>
> (1991, p. 60)

It is said that people did not like hearing about Carter's message of "gloom and doom".

In summary, we have come a long way since even a decade ago when Carter spoke of the importance of recognizing global issues, but there is still a measure of resistance. Many opponents to the global perspective of education are anxious because they are afraid that with it, the U.S. will lose its identity, importance and values, as indicated by Sara Bullard on the previous page. Diane Ravitch, however, cautions: "Learning about other people does not require us to relinquish our values" (1991, p. 73). Many people do not endorse global education because they feel that their idealized view of the world and how it ought to be would be threatened by a global education. Perhaps after these opponents see schools becoming *democratized* multicultural communities (Parker, 1991), they may embrace its value.

D. THE HISTORY OF SOCIAL STUDIES

Many global/multicultural education advocates are very interested in seeing that their perspectives are extended beyond the social studies, and are integrated throughout all of the curriculum. All of the authors of chapters found in Global Education: From Thought to Action advocate this integration. Kenneth Tye writes, "The CHI project never focused solely on the social studies. We always argued that we did not want a new course added to an already overcrowded curriculum. We worked to "infuse" a global perspective into existing courses" (1991, p.159). Barbara Tye is another author of a chapter within this book, and she writes, "An irony often missed by people who know little about global awareness education is that an excellent reading program can easily incorporate elements of global awareness..." (1991, p. 44). In writing about how multicultural education can be incorporated into the curriculum, Karen Adams (1981) suggests that the reading program is a viable way.

However, because multiethnic and multicultural education mainly deal with people, because part of global education is related to people, and because social studies is the school subject which most often is about the study of people, I will give an overview of the history of the social studies.

Social studies is a relatively young curricular area. Indeed, when we think back to what we've learned about schooling in the 1700s and 1800s, we often think of the three "R's"--reading, (w)riting, and (a)rithmetic. Social studies is not included in the "basics" of centuries ago.

So when was the "birth" of social studies? There have been many reviews of the history of the social studies, and most of them have as their starting point the year 1916. Alberta Dougan (1989) has reviewed the history of the social studies in her article, "The Search for a Definition of the Social Studies: An Overview". Dougan writes that in the period between 1875-1916 the subject of "social studies" was primarily "history".

1916-1925:

The NEA's Committee on the Social Studies presented its first report on the social studies in 1916. In the foreword of the National Commission on Social Studies in the Schools's 1989 report, it is written that some of the present social studies program took form in 1916. Because of this, it seems important to study what the NEA said.

Dougan writes that in the NEA's 1916 report, they wrote the first formal definition of social studies: "The social studies are understood to be those whose subject matter relates directly to the organization and development of human society, and to man as a member of social groups" (1989, p. 14). Later in its goals for the social studies, the NEA's Committee wrote that they have "for their conscious and constant purpose the cultivation of good citizenship" (1989, pp.14-15). That "citizenship" was focused on local, state, and national communities. Notice that no mention was made of the global community.

Alberta Dougan (1989) reports on a study done by Harold Rugg in 1923. In this report, Rugg noted that at that time, history was still the predominant subject in social studies, but that there was a gain since 1916, and that gain was that a community civics course was added. Memorization and recitation were the predominant methods of teaching these courses.

James Barth (1989), in his article The Social Studies: A Reform Movement for Building Nations and Educating Global Citizens, writes that the development of social studies came as a response to problems and changes in the U.S. which made Americans more interdependent with one another. Urbanization and immigration were changes which required Americans to be less independent and more cooperative. Social studies was designed to teach the people about the American ideals and the skills which would help them function together more effectively in their various democratic societies. Barth also wrote that the curriculum focused on American traditions and was to be developmental in the sophistication of rational thought from one grade to the next.

1925-1940:

In the passage of time between the beginning of social studies and the period between 1925 and 1940, various scholars and agencies scrutinized the teaching of the social studies and found that there was a Western ethnocentric bias in the curriculum. This was the cause for much experimentation in social studies. It is written in the "Charting a Course" report that " in the early 1930s, a commission under the aegis of the American Historical Association attempted to realign the goals and programs of the social studies away from ethnocentrism and an exclusive concern about the United States and Western Europe toward a larger world order", although no clear recommendations came out of this study (1989, p. v.).

Varying approaches to subject matter and methods of teaching the social studies were also devised during this period. Barth (1989) writes about the citizenship transmission, social science, and reflective inquiry (based on John Dewey's reflective thinking approach) approaches of teaching social studies, which are still referred to in the 1990s. Dougan (1989) writes about the fusion, correlation, unified, activity-centered, problem solving, reflective thinking approaches.
Perhaps these approaches were developed because of a study by Earle Rugg which concluded that

many social studies courses of the time "emphasized factual information and operated under the assumption that if pupils studied...the facts in the textbooks, they would become good citizens" (Dougan, 1989, p. 16) , or because of changing social forces (the economic boom of the 1920's and the Depression) which indicated that history alone was not the answer. Perhaps, also, these changes came about because of John Dewey's philosophy which emphasized "active situations", interconnection of subjects, and thinking. Because my study does not specifically focus on the methods of teaching social studies, I have chosen not to detail the above approaches.

Finally, according to Dougan (1989), citizenship education (using varying approaches)was well established throughout the 1930s.

1940-1960:

The Committee on the Foundation of the Social Studies in General Education stated in 1940 that "a program of social education must provide rich and meaningful experiences in the basic aspects of life, promote personal development, and provide for effective participation in a democratic society" (Palmer, 1989, p. 61). In the period of 1940-1960, Dougan (1989) writes that the dominant theme remained "citizenship education" or the development of "good citizens"--although there was still no unity of purpose or approach to its teaching. Educators spent their time responding to critics because of the war effort and the need to "produce patriots", and because of the launch of Sputnik. Two other themes during this time period were calls for the use of new approaches to teaching--the critical thinking/problem-solving and life-adjustment approaches.

1960-1975:

The New Social Studies of 1960-1975 had two primary groups. One wished to continue a reflective inquiry/discovery mode to teaching which had as its focus teaching students to think critically about the prevailing issues and social problems of the day. The other was interested in the academic discipline-centered mode (social science approach) of teaching. Citizenship education was still important although less so than the first two approaches. Teaching students to think critically was of primary importance (Dougan and Barth, 1989).

1975-1989:

Finally, Dougan characterizes the period of 1975-present [1989] as "rational citizenship". She says that the one, accepted trend in social studies at this time is citizenship education. Advocates of citizenship through rational/reflective inquiry include Shaver and Engle. After having conducted much research, Dougan states that "it would appear that *the* thrust for the 1980s is citizenship education structured primarily on a rational decision-making model and emphasizing personal problems as they relate to global concerns. The realities of the curriculum suggest otherwise" (1989, pp. 24-25). Indeed, if one were to study what is taught in today's social studies classrooms, one might yet very likely find an emphasis on Western history and systems, with students memorizing a great deal of information rather than being taught to think about application to their global citizenship.

James Barth claims that the development of social studies reflects forces that change society and that often the cycles are "triggered by shifts in the public's attitude about social problems. Conservative trends favor a strengthening of citizenship transmission traditions, whereas periods of progressive thinking strengthen the traditions of teaching social science or reflective thinking" (1989, p. 19). He contends that by the late 1970s and early 1980s, the "cycle had come full circle" meaning that the mood was again shifting to a more conservative citizenship transmission approach. He goes on to talk about the mid- to late-1980s, and says that there is increasing emphasis on global perspectives and intercultural studies, which is signaling a return to emphasis on integrated content.

Where are we now?

The "jury is still out" concerning the definitions and goals of the social studies today. Below are a few of the more recent thoughts and suggestions (see Appendix F for Michigan's Social Studies Outcomes):

A strong common theme which is suggested today is that of teaching with a global perspective so that students may feel comfortable with their roles as citizens in a global society. James Barth (1989) suspects that the next twenty years will have goals that aim less on nation building and more on global citizenship through a process of reflective inquiry. James Becker (1991)would agree with the global citizenship idea because he has written that citizenship education must have a global dimension. He also contends that history can and should be taught with a global perspective.

Many who espouse the idea of global learning suggest using the local community as the starting point of learning (Parker, 1991; Woyach, 1983; and Charlotte Anderson, 1990). This is largely so that students may identify their community's interdependence with other communities around the globe. Hopefully, they will then recognize the need and urgency to understand other people and their perspectives.

In his book Renewing the Social Studies Curriculum, Walter Parker (1991) has written a chapter which is entitled "Goals, Issues, and Trends". He says that the central goal of social studies is that of education for democratic citizenship and that this goal is usually divided into four parts: knowledge, skills, values, and participatory citizenship. Parker writes about 5 trends which he has recently seen appear: (1) Back to curriculum as opposed to improving instruction. The improvement of instruction was a trend in the '70s and '80s and brought about cooperative learning, discussion, guided practice. While these are good methods, Parker stresses that "*Good instruction on unimportant content is no victory*"" (p. 82), (2) Strengthening content, and here Parker would personally like to see five essential learnings in the K-12 social studies curriculum: the democratic ideal, cultural diversity, economic development, global perspective, and participatory citizenship, (3) Globalizing the Curriculum, (4) Every Day, Every Grade (daily instruction), and (5) More on Less (spend more time on less topics).

The NCSS stresses the importance of global learning at all ages (1989). However, James Becker is critical of the NCSS's report because he says it emphasizes a chronological approach to history and a study of place geography which is much like today's social studies program (1991). A critical study has been done on the NCSS's report by many authors in the December, 1989 and January, 1990 issues of Social Education. Because the articles are in large part unrelated to the purpose of this section, I have chosen not to write summaries of them.

Bragaw and Hartoonian (1988), in Content of the Curriculum have studied social studies and have suggested ways of making it more integrative, applicable to the real world, participatory, and global. Their proposed sequence suggests balancing *disciplinary* (vertical) studies which provide knowledge, skills, and attitudes for use in the *interdisciplinary*, project-oriented (horizontal) studies.

I have only begun to mention some of the recent suggestions and recommendations for the social studies. There are many additional studies which I have not mentioned. For further study, I recommend looking at the NCSS Task Force on Scope and Sequence's three different scope and sequences for the social studies. These are written in detail in the October 1989 issue of Social Education. Also, in the Spring 1989 issue of the International Journal of Social Education, many authors have written about their search for a definition of the social studies. I have used parts of these articles to help me write this section.

It has been exciting to read that many scholars endorse a global/multicultural perspective in the social studies for the 1990s.

E. USING CHILDREN'S LITERATURE IN A MULTICULTURAL PROGRAM

As was just written in the previous section, many educators recognize the need for a broad, multicultural perspective in our teaching today. If this is so, and if this is different than how education used to be, and if we already feel that we have a *too* full curriculum as it is, how can we go about teaching from a global, multicultural perspective without adding to our present school day's responsibilities?

This question is posed by Karen Adams (1981): "How can multicultural education be incorporated into the elementary school program?" She answers, "The elementary reading program is one available means" (p. 4).

How can reading help a student grow multiculturally? Jeri Levesque writes, "Reading can vicariously transport young learners to places they have never been before. There they will learn different ways to behave, feel, believe, and communicate. (1989, p.18) Jesus Garcia, et. al. also agree that reading can help a child gain a better multicultural understanding when they write, "The best means...is to listen to the voices of those whose experiences have differed from ours. But these particular voices are not often heard in conventional textbooks, which focus on information and abstract concepts, frequently in such a way as to deliberatively avoid controversial or sensitive issues." Garcia recommends the use of tradebooks because "...they naturally draw connections between national and global interests in multicultural understanding" (1991, p. 4-5). Later, these authors write about the principles of multiculturalism which can be taught using multicultural tradebooks/children's literature. They are:

> (1) an understanding of our cultural heritage, (2) a knowledge of the responsibilities of citizenship in a democratic society, (3) an awareness of the importance of our environment, and (4) a sensitivity and commitment to the growing interdependence among individuals, societal groups, and nations.
>
> (1991, p. 8)

This section explores the use of children's literature to build a multicultural awareness.

As mentioned above, conventional textbooks often fall short of presenting a thorough understanding of people's multicultural complexity. Barbara Moss, educator at the University of Akron, explains how nonfiction trade books can be used with content area texts to create a rich learning experience. She explains, first, some of the limitations of content area texts:

> ...content area textbooks are often written above the level for which they

> were intended...are often unappealing...often teach children about many topics in a general way, but provide little opportunity for extensive study of a particular subject.... are not written using an organization and style students readily understand...are often dated.
> (1991, p. 27)

Having written about the limitations of textbooks, Moss writes about the advantages of nonfiction tradebooks:

> ...teachers can more readily individualize content area reading instruction ...with materials which are closer to their individual reading levels...have both content and visual appeal...provide indepth information on particular content area topics...often contain information arranged more logically amd coherently than ..textbooks, and ...are more current.
> (1991, p. 28)

Again, Moss emphasizes the use of nonfiction books *in tandem* with content area textbooks. She presents some exciting ways to use the literature, which are included in the appendix.

Bette Bosma, an educator at Calvin College, recommends the use of folk literature in multicultural education. Folk literature is usually devoid of negative stereotypes because they are stories handed down by people of the particular societal group about which they are written. Bosma writes:

> Global understanding is nurtured by reading folk literature. If you truly wish to understand the people of the world, you must read their stories--the stories handed down from generation to generation. Getting to know people through their stories offers the personal dimension that makes the people real. People throughout the world are more alike than different. Reading the folktales of each country studied in school helps learners recognize the universal desire for humor, for establishing standards of behavior, and for finding answers to puzzling questions about the world... Stories help reduce stereotypes already held by the children.
> (1992, p. 15)

Bosma writes about the personal appeal of folk literature, and hopes that it will change attitudes and understandings of our diverse nation of people. Children's literature has been known to affect both attitudes and concepts. Elaine Aoki, a reading consultant for Seattle Public Schools writes, "Research on children's response to literature indicates that stories do affect their attitudes and concepts. Literature contributes to children's development of values" (1981, p. 383).

Because he serves as a member of the Development Education Committee of UNICEF Ontario, Canada, Jerry Diakiw has been familiar with UNICEF's search for literature suitable for teaching development issues. Diakiw writes about connections between children's literature and global education. He writes, "While development issues include poverty, famine...these problems are balanced by the search for the universal values common to all cultures throughout the world and by an understanding of a world far from students' own reality...Stories can be a powerful way to transport students to distant countries with cultures and traditions far removed from their own." (1990, p.296-7). Diakiw also writes about instructional approaches to using this literature later in the article.

2. What are ways of selecting literature to use in a reading/social studies/science program?

Years ago, there were few books written which were reflective of the diversity of our culture. Jean Marzollo says, "...there are no children of other colors or cultures in my favorite childhood books" (1991, p. 41). The question one might ask is, "Is that because Marzollo had few books from which to read about children of other cultures, because she was disinterested in those books dealing with different societal groups, or because the quality of the literature which dealt with different societal groups was so disinteresting that she chose not to read them?" In any case, many more books are being written today which deal with the many different societal groups of America. This is necessary, as well, because as Susan Cox and Lee Galda write, "As our awareness of the rich diversity of our society grows, so, too, does our need for books that reflect the many traditions and values represented in that society." (1990, p. 582)

Furthermore, in years gone by, those books which did include people from minority society groups often misrepresented them, allowing stereotypes and overgeneralizations to occur. Jean Marzollo (1990) writes about this problem when she recounts a childhood story "Little Black Sambo". She writes that there was a racist characterization of the people in the story, and that the illustrations of the people were insulting, also.

Many people have written about the importance of selecting quality literature. Karen Adams(1981) did a study on multicultural representation in children's books. She raises some interesting issues which came through in the literature she read for her study. For example, one relates to *who* should be writing these books--should the author be a member of the particular cultural group which s/he writes of? Another issue concerned the way that an older book should be evaluated in a multicultural way--should it be evaluated from a historical perspective? She developed a checklist to be used to evaluate Newbery Award books and the classics. She said that this was a very difficult, complex task. One very difficult question that she struggled with was "Which cultural characteristics and groups should be included in this list?" After having completed her research, she came up with several recommendations. She writes:

> An obvious recommendation... is that teachers, parents, and other interested persons take care to select books that contain acceptable multicultural representation and literary worth rather than use the books of admitted third or fourth

> rate literary quality offering only multicultural representation.
> (1981, p. 19)

Although Adams does recognize the merit of quality literature and representation, she cautions against using this type of literature exclusively, as she says:

> ....Another recommendation...is that children not be protected or shielded from books offering unacceptable multicultural representation. It is more important that children be taught critical reading skills which they can continue to use in the future when no parent or teacher may be present to protect them from unacceptable books than it is to simply feed them a carefully selected and censored diet of books.
> (1981, p. 20)

So, Adams recommends a variety of books which especially include those with both literary merit and multicultural representation, but she recommends these be compared to those with lesser merit.

Finally, Garcia, et.al. caution against choosing literature and using it for many years later without periodically reviewing new literature and adding what has been improved (1988).

In Bibliography 1 are several checklists, examples of guidelines, and bibliographies of resources for the selection of literature.

PART III: DESCRIPTION OF THE PROCEDURE

A. Subjects

I chose to include my entire class of students in this study. These children are described in the "Limitations of the Study" section. They were all third graders and were between 8 and 9 years old.

B. Description of the Treatment and Data Collection Procedures

This action research project attempted to increase my students' multiethnic, multicultural and global awareness (knowledge and attitudes) through various means: discussions, lectures, pictures, artifacts, films, and more; the primary means was through the reading and discussion of both nonfiction and fiction--when it was available. I wanted to teach so that students' knowledge and attitudes about different cultural groups would increase/change primarily--but not limited to--their interaction with the children's literature. Most interaction with the literature came by oral and written response, although there were other means; i.e. drama.

Over the summer of 1991, I selected the literature that I would be using for this study. I used the reference books listed in Bibliography 1 to determine what books I might use to increase my students' awareness of each of the multicultural and global groups which I was targeting. I went to several book stores, and solicited the advice of the children's literature specialist in each of them. I asked some friends, librarians, and reading teachers for some ideas, and was given several bibliographies of good literature. I purchased both fiction and nonfiction for the three ethnic groups, and I purchased and used picture fiction books for our global education unit. A listing of the books which I used is found in Bibliography 2B.

During the first week of school, I administered to my students as a group the pre-attitudinal survey that I had composed in order to suit our particular studies (Appendix A). The students responded to the survey at this time so that I could gauge their attitudes before they had had any exposure to my direct or indirect attitudes. This opinionnaire had a total of thirteen statements to which the students would respond in three ways: yes, maybe, or no. In administering this survey, I read each statement aloud, and gave students time to write their answers. If there were questions which required clarification of the statement, I would take the time to explain it in a slightly different way. Finally, I explained how to complete the fill-in-the-blank section, and then allowed them time to complete it.

The third grade social studies curriculum focuses on communities. This action research project does not specifically address general community concepts, but because our initial study of communities from our social studies text led us into the project detailed in this paper, I am going to explain what we did. Also, if you'll look back to what was written in PART II of this study, you will remember that many educators strongly suggest using the local community to increase global awareness (Parker, 1991; Woyach, 1983; Charlotte Anderson, 1990).

Again I refer to Lynda Carl Falkenstein's (1983) global education attributes as I describe our study of the local and global community. Most of these attributes were not directly taught. I have tried to write in italics the attributes which were taught both explicitly and implicitly in parentheses behind the sentences.

1. Local Community Study

We began the study of our local community in the first week of October, after we had become familiar with being back in school and getting used to new classroom routines. Our study continued until Thanksgiving. It was a long unit of study because I wanted to lay a strong foundation of "community" since we would be studying about other communities during the rest of the year. I could not find trade books which would directly support what we were learning. However, I had some literature about the community of Kentwood which I obtained from the City Center (history of Kentwood, agenda and minutes from meetings, etc.) which all of us read and discussed. We talked about the diversity found within our own community (*diversity*). Our social studies textbook's Unit 1 was also read and discussed. In fact, each of the children was responsible in their cooperative groups for teaching one section of the unit to their group (*cooperation*). Next, each group created their own imaginary community based on a budget they discussed and decided upon (*conflict resolution*). Each member of the group had a role to play such as the mayor or librarian (*participation*). Finally, we visited the Kentwood City Center. (See lesson plans in Appendix G).

2. Global Community Study

This study of our local community led quite naturally to the study of our global community. We had discovered that our community of Kentwood had many connections to the world at large, so this was an easy transition (*connectedness*). Our global community study was a five week, one hour/day study. This length of time seemed necessary in order to be thorough in my focus. My focus was on the different people who comprise our global community and how important it is to understand and have respect for one another, and we repeatedly learned this in the variety of ways explained in the next paragraph. I was concerned that my students notice differences as well as similarities (Falkenstein, 1983). Before we had any discussion, I gave the students the four-item attitude and knowledge short answer test, which again I composed to complement our study (Appendix B.1).

The first thing that we did for the unit was a reading about the people in our global community using the book People by Peter Spier. We discussed people's similarities and differences, and then responded in our journals (*diversity*). Next, we collected products from home which had been made by people in countries outside the U.S. and pinpointed the location of these countries on a world map (worksheet, Appendix B.2). This was a prime opportunity to talk about interdependence and connections (*interdependence*). We studied the art of various foreign artists, and then the children illustrated their perception of "nature". We critiqued these (*perspective consciousness and frame of reference*). I read about the problems of acid rain and water pollution in order to help students discover that we (all nations)need to work together to solve these problems (*cooperation*). We illustrated various inventions and placed them on a timeline to find when the many things we use every day were invented by people all over the world. Many of the lessons which I used came from the teachers' resource bibliography (Bibliography 3).

After learning that our world demands interaction between all kinds of people, the children read books about people belonging to different multicultural/societal groups--elderly, income-level, gender, etc. (*diversity, human rights, multiple loyalties*). They each read five books with a partner and then filled in the form found in Appendix B.3a. We also read the book The Hundred Dresses to heighten our awareness of a child's feelings of being ostrasized because of her income level and her ethnicity. We responded to this story in two ways--we used the worksheet in Appendix B.4 , and in our journals, we wrote our responses to different sections of the story by writing letters to the main character, Wanda (*development of empathy*).

During the time of our study, I also read aloud a biography of Martin Luther King, Jr. At its end, the students wrote letters to Coretta Scott King.

After the unit, I gave the children a post-test on global education. Although our study did increase children's knowledge of global issues, the post test was given mainly to note whether they showed an understanding of the value of learning about people who are different than themselves. This post-study test included the same four questions from the pre-test, but included four other short-answer questions, as well (Appendix B.6).

3. Chinese and Chinese American Study

Because we had noted the diversity of people within our world(broad focus), it was important to learn about how these different people have different perspectives (narrowing the focus). Our next unit was about China. It was a five week, one hour/day study. Most of the time (4 1/2 weeks), we learned about mainland Chinese. The other two days focused on the Chinese Americans. I thought it would be important to spend most of our time learning about *mainland* Chinese for these reasons: 1.) one out of every five people in this world is Chinese, 2.) there was more literature available about Chinese, and 3.) I was more familiar with the mainland Chinese than Chinese Americans.

I had already administered an attitude survey in the beginning of the year. I now had to learn how much knowledge they had about China, so before our study began, I gave students eight minutes to write all that they knew about China ("Fluent in Chinese" form found in Appendix C.1).

I wanted to establish an extensive knowledge base about China before we began our study. To do this, we began reading nonfiction learning about China's land, people, celebrations, and various other aspects of its culture. The listing of the books is found in Bibliography 2C. The children always worked with a partner, and recorded their learning in their journals, on a worksheet, or on a "web" or Venn diagram (samples in Appendices C: 2 through 5). We always shared what we had learned as a group, and we made a large classroom wall "webbing" of our learning. At the end of this study, the children worked with a partner to design a museum exhibit based on one area of our study. This was a highlight, as the students were asked to compile their learning into the exhibit that parents and friends were invited to see. The form which directed them in their study is in Appendix C.6. I also shared my personal experiences teaching English in China for six weeks during the summer of 1990. We had opportunity to examine a tableful of artifacts and to view some slides of China.

After our consciousness was raised, we attempted to learn about our attitudes about the Chinese and how these compare with Chinese lives. The children were divided into three book discussion groups to read and discuss In the Year of the Boar and Jackie Robinson (Chinese American) Little Pear, or Little Pear and his Friends (Chinese) [These books were all fiction]. After each chapter (or two), the children recorded the information required by filling out the fiction book response page in Appendix C.7. We had discussions using these pages as a guide. My desire was for each student to share five comments or questions with their group during the 2 1/2 weeks we read these stories. In this way, I would ensure their interaction with the literature and each other.

We also read Yeh-Shen as a class and made comparisons between it and five other accounts of "Cinderella". We read Lon Po Po and did the same, comparing it to "Little Red Riding Hood". I read other Chinese fiction aloud to the class (see Bibliography 2C.3).

When the unit was finished, I gave students several post-knowledge and attitude tests. The first was identical to the student attitude survey taken during the first week of school minus the Hopi and Native American items (Appendix C.10). Next, the students were asked to complete another "Fluent in Chinese" page (Appendix C.1) so that I could count their correct responses and compare them to the page they had completed at the beginning of our study. I also asked them to complete the 8-question knowledge and attitude short answer test found in Appendix C.8a. My hope was that they would have an increased knowledge of and sensitivity toward this group of people who are different from them in some ways. Three weeks after our unit, I asked the students to cluster their learning using small webs (Appendix C.9). We had done this clustering on a larger scale as a class when we studied the nonfiction, and I had noticed that when we did it, the students were better able to "chunk" their learning and retain it. So, I was interested to note any gains they had made not only with respect to the *amount* of retained information, but also with the way that information was clustered, or organized. Finally, I also interviewed each one of them and wrote my reflections of what each had learned.
*Included in the appendix is a collage of pictures taken during our studies of China and Japan (Appendices H and I)

4. Japan Study

Our study of Japan was next. I was hesitant to teach about two Asian cultures (Chinese and Japanese), but there were a few reasons for my teaching about Japan. One was that there was a section in our social studies textbook about Japan, and I wanted to assess knowledge gained from the text against knowledge gained from literature. Another was the availability of literature--there is ample children's literature written about the Japanese. Also, the Japanese and Americans are becoming increasingly connected, so it would be important for students to begin to learn about them. I also thought that they might assume the Japanese are just like Chinese, as I used to think when I was their age. Finally, since we had learned about the Chinese people as a whole, I wanted them to learn about the Japanese. My purpose for this unit was to help the children to become aware of the capacity for learning which comes from reading both fiction and nonfiction--other than their textbooks. Our study of Japan lasted 15 days, with each day having a one-hour lesson. The time spent studying about Japan was less than China because my purpose or focus was much more narrow.

We began our study by reading Sadako and the Thousand Paper Cranes. After every few chapters, we had discussions about the story. The children also wrote about their feelings concerning what they had read (response sheet in Appendix D.1).

Next, because our social studies textbook has a chapter about Japan, the children read this chapter, and responded in writing to what they learned (response sheet in Appendix D.2). Each of them also read at least one Japanese picture book (fiction) and formulated a written response to these stories (response sheet in Appendix D.3). Each child also read a nonfiction book, and then contributed three pieces of information to place on our "Japanese Information Center" bulletin board (response sheet in Appendix D.4). Although our unit primarily focused on using literature, we did use other means to study: discussions, films, souvenirs, Japanese realia kit with artifacts and explanations, etc.

After our study, the children took a written 2-page test on what they had learned (see Appendix D.5). As was written before, my main focus was whether they would see the worth of reading books other than just their textbook, so I asked them to write any five statements about Japan, and to record the sources from which their statements came (top half of page 1 of the Japan Questionnaire). In this way, I could determine how they primarily learned. In this questionnaire, they also responded to whether or not they would have preferred reading only their social studies textbook to study about Japan. I hoped that in their statements, students would support what Barbara Moss (1991)says about the limitations of content area texts (see Part II: Section E for a review).

5. Hopi Indian and Native American Study

Our Hopi and Native American unit was last. This unit was a short, 3-week, one hour/day unit. I had hoped to spend more time on this unit, but our school year was rapidly coming to a close. My reading aloud of various stories to the students occurred before and during the unit, and was done at a separate time from the "one hour" lesson times.

I began by reading aloud to my students the story Dances With Wolves. The children were always eager to share their comments about the reading when we were finished with a chapter.
Next, we read the chapter on Hopi Indians in our social studies textbook to gain a better understanding of the Hopi Indian tribe. We also read various Hopi Indian fiction and nonfiction , and compared the information we received from the fiction story with what was written in our textbook by completing a Venn Diagram (Appendix E.1a and b).

Students took a test by taking on the identity of a fictional Hopi Indian child--so that I could see what they had learned. (Appendix E.2a and b).

Following our focus on the Hopi Indians, we expanded our learning to include other Native American groups. My hope was that the students would realize that not all Native Americans are exactly alike. Toward this end, students read informational books about various Native American groups and responded to their reading with the worksheet found in Appendix E.3, and then in our class discussion.

When our brief unit was over, I gave the students the student attitude toward Hopis and Native Americans post-survey which was identical to the survey they took during the first week of school *minus* the six items about Chinese and Chinese Americans (Appendix E.4).

As mentioned already, throughout the year, I made observations and conducted interviews about using literature to teach multicultural/ethnic appreciation and awareness.

At the end of the year, I interviewed my students as a class and they reported their new learning about the three groups and their cultures. My hope was that each one would respond to at least one question during this group interview.

PART IV: ANALYSIS OF THE DATA

This action research project attempted to answer six research questions (see PART I, Section C). In Part IV, I will analyze the data in order to answer the questions.

A. A response to research question 1A:

In a comparison of data from before and after this action research study treatment, will students show an increased commitment to the VALUE of learning about people who are different from themselves?

As written in Part III, my concentrated efforts for this part of our study (the global community) were on the understanding and respect we need for the different people who comprise our world community. Again, it was important to me that children did not only recognize differences, but also honored them as they did their own.

The data come from three sources: one was from question #1 of the global Pre- and Post-study knowledge and attitude survey (Appendix B.1). The question reads: " Do you think that learning about people who are different than you is valuable? Why/Why not?" Another source for data was from an end-of-the-year class discussion in which some students responded to the question, "Is learning about people who are different than you important? Why or why not?" It is important to note that this question was only asked in one discussion taking place four months after our study of our global community--there was no pre-study discussion. The last main source was from students' answers to the other questions on the Post-study survey; again, this was only a response after our study.

1. Analyzing pre-study data:

The responses for each of the first two questions written above were counted and categorized in six different ways. An analysis of the content reveals that there were twenty-five responses made to the question prior to our study (see TABLE 1). Twenty-two students made these responses (one survey was missing). Three students responded in two different ways. The responses made by the students can be categorized into five different types of attitudes: acceptance and respect for diversity/empathy/increased perspective consciousness (and other Falkenstein [1983]attributes) [52%], "other" attitudes (described below) [20%], "helpful, but not for immediate purposes" [20%], "is interesting/fun" [4%], and "unimportant" [4%].

TABLE 1: Question 1A Data

(Student Attitudes Regarding the Learning About Others Who are Different)

Test	Total Student Responses	Important to accept/ respect diversity/ empathy/awareness/ perspective consciousness	Unimportant for immediate purposes	Interesting/ Fun	Other	Unimportant/ Not Valuable
Pre-Written Survey	25	52% (13)	20% (5)	4% (1)	20% (5)	4% (1)
Post-Written Survey	27	63% (17)	26% (7)	11% (3)	--	--
Post-Discussion Survey	18	50% (9)	44% (8)	6% (1)	--	--
Combined Post Surveys	45	58% (26)	33% (15)	9% (4)	--	--

*%= $\frac{\text{Frequency of student responses on a particular attitude}}{\text{Total number of student responses in test}}$

TABLE 1 shows that already before our study began, more than half the students [52%] had the attitude that it *is* valuable to study about others in order to raise our consciousness about them. The responses, however, were often surface-level attitudes, such as, "Because everyone is special", and "Everyone is valuable".

I was interested to learn that a sizeable share of the responses [20%] were in the category of "not for immediate purposes". Twelve percent of these comments referred to future work situations in which there was a recognized fact that they would be working alongside different people. Eight percent of these comments referred to traveling situations.

Twenty percent of the students had written comments which were difficult to place in any of the named categories, so I created an "other" category. An example of these responses is, "These other people may become extinct someday, and I would want the opportunity to learn about them". I did not understand a few of the comments, such as, "Yes, because otherwise it wouldn't be fair to colored people".

Only one student [4%] thought that learning about different people is a good thing "just for the fun of it". Also, only one student reported that it is *not* necessary to learn about others and their lifestyles.

2. Analyzing post-study data, and comparing them to pre-study data:

Because the two questions from which the post-data were generated were so similar, I combined the data to get one percentage score for each attitude. TABLE 1 reveals the breakdown between the two post-data opportunities, and the combined post-survey scores. Attitudes were given by twenty two students [one survey was lost] in the post-written survey, with five students giving more than one response [27 total]. Sixteen students contributed to our class discussion, with two students giving more than one response[18 total].

There was only a slight gain in the area of perspective consciousness [+6%]. However, the responses often revealed deeper commitment than in the pre-survey such as, "Before, I used to make fast judgments about people. Now I know that it doesn't matter how people look or act --it's really the inside that counts", and "It is valuable, because now I ask myself, 'How does it feel to be one of them?'". Both of these point to an increased awareness that there are different perspectives, and they both evidence a deeper respect for the diversity of people. During our global community study, we had spent several days looking at multicultural differences as we read the picture books found in Bibliography 2B, and the students were required to compare their own perspectives with the main characters of the story. Comments from these forms revealed a greater awareness of and respect for differences. A few examples of these book responses are included in Appendix B.3b. Many children made reference to how books changed their minds about people of difference, and you'll find comments to this end in Section F.

As was noted in Section III, I conducted a year-end class discussion. I hoped that each student would participate at least one time during that discussion. As can be seen from TABLE 2, this did happen. Our class discussion included some perceptive comments. One of the most perceptive comments was, "If we didn't learn about them [people with differences], we'd think that everyone was the same, and hate them if they are unlike us". This is in direct confirmation of Falkenstein and others' suspicions (Part II, Section B). Other comments include, "We might stereotype them if we didn't learn about them", and "People get in wars because they don't understand one another". One of the most interesting changes of attitude came from the child who had written "no" to question #1 in his pre-test. He responded in our discussion, "Otherwise it might be like the time with Martin Luther King, Jr. People did not accept black people because they looked different. But they may know how to do a job *better* than another non-black person". He was much more aware of situations which turned negative because there was a lack of respect and acceptance of diversity.

TABLE 2: Discussion Contributions

Student #	# of discussion contributions
1	2
2	7
3	5
4	5
5	5
6	2
7	8
8	5
9	6
10	9
11	4
12	6
13	5
14	6
15	6
16	5
17	4
18	4
19	4
20	5
21	5
22	6
23	3

*Discussion Opportunities=12

I was startled by the pre-to combined post-surveys *increase* [+13%] in the category "not for immediate purposes" (TABLE 1). A sample of the responses for this column include, "Because we have to get used to people as we get older", and "It's important in case we go to another country". It is encouraging to realize that a good share of the people who responded in these ways counteract the pre-surveys' "other" and "no" columns (you'll notice that no one gave either of those responses in the post-surveys--students had become more aware and articulate). Also, I suspect that the increase may have come about because of our discussion about interdependence between nations to solve our common problems, and students understand that most of these problems are worked out as adults (Banks, 1981). However, it is still frustrating to think that there is not an *immediate* need seen by some of the children--that they aren't completely aware that we interact with multiculturalism every day, although they may be limited as compared to children in other cultural communities. Perhaps they do see the immediate need, but it is just not spoken. In any case, I began this study with this concern about their multicultural isolation, and it is confirmed here.

It is interesting to note the difference between the written and oral responses for this category (TABLE 1). **Twenty-six percent** of the students responded in this category in the written post-test (only a 6% increase from the pre-survey), while **forty-four percent** (24% increase from pre-survey) responded in these ways in the post-discussion. I suspect that part of the reason for the increase comes from the time lapse between the end of our study and the discussion, in which we learned about China and Japan. Because we spent so much time learning about these groups' homelands, the children may have seen that it is important to learn about peoples' differences in case they go to visit or live in their country--in which cases, it *is* important!

Finally, there was a 5% pre-to combined post survey increase for the attitude "interesting/fun". This may have been related to the children's interest in the study. Often the responses of interesting and fun were combined with attitudes about increased awareness, such as, "It's fun. I never knew that Indians liked white people!".

One student wrote that he would support global education for all students because , "I think kids should know how the world goes, so when they grow up, they will know how it works". I mentioned in Part 1 that it is very important to me that my students grow up as people who are aware of the complexity of this world and its systems, so that they can fulfill God's plan for their lives, and to be aware of how their own lives are connected with others' lives. This student seemed to realize that global education was that important.

In summary, my students *did* evidence an increased commitment to the value of learning about other people. This was especially true as concerns the *depth* of their comments. As can be seen from later sections of this report, this increase comes, in large part, from the reading of literature.

B. A Response to Research Question 1B:

In a comparison of data from before and after this research study treatment, what changes in KNOWLEDGE of the Chinese people and their cultures will my students demonstrate?

The data for this question is recorded in TABLE 3. If you'll recall from section III, I gave three knowledge tests to the students. The first was given before our study began (Appendix C.1). Students were asked to write all that they knew about China for 8 minutes. In TABLE 3, column two [pre-test score] contains the number of items each student scored correct. After our unit was complete, the students were directed to do the same thing as before our study. Their new raw scores are recorded in column three of TABLE 3 [Post-Test 1: Appendix C.1]. Column four [Post-Test 2: Appendix C.9] contains student raw scores for our third test. This test was similar to the other two. The test was taken three weeks after our study, and students were asked to *cluster* the information into organizational webs. Columns five through seven show the gain scores between particular tests. Finally, the bottom rows of TABLE 3 show the total *and* mean class raw and gain scores.

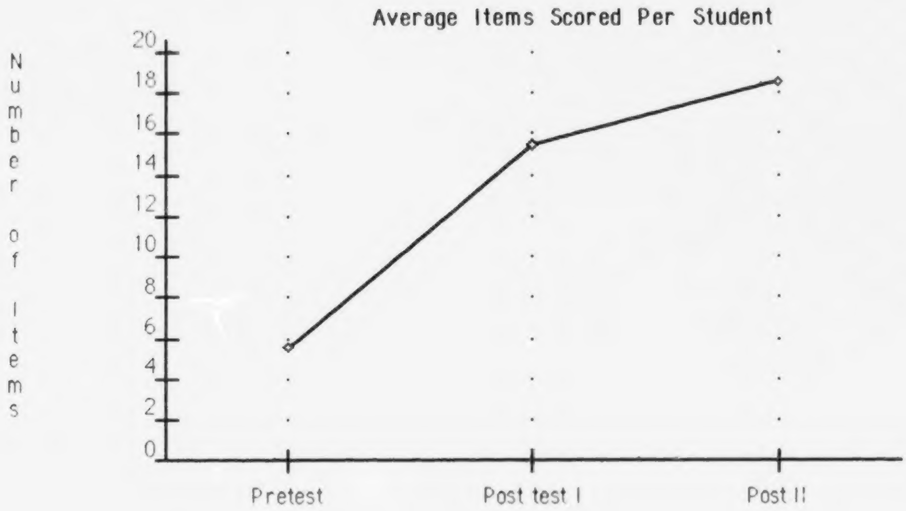
As the bottom row of TABLE 3 indicates, the average for the pre-test knowledge[x=5.6] and Post-Test 1 knowledge [x=15.5] is a 9.9 item gain. I attribute this gain to the heavy amount of reading and recording information about various topics from nonfiction, and using that information to construct a museum exhibit. In fact, this idea is supported by a comment made by one of the three students I had this year as a third grader, and last year as a second grader. Last year, our China study was very limited in terms of informational books used; in fact, I mostly taught from my own knowledge and we did activities. When asked whether she learned more about China this year or last year, Student #14 said, "This year. I think it is because we could find more information on certain topics from all of the books we used. Also because we had a Chinese museum". I also think knowledge increased because students were required to share information in our fiction book discussions-- they were verbalizing that knowledge.

Because we so often would read and then compile the class discoveries into "webs" (see Appendix C.5 for sample student web), I wondered if students might recall and record more new information if they were asked to write it in the web format. As TABLE 3 shows, the average gain between pre-test [x=5.6] and Post-Test 2 knowledge [x=18.5] is a 12.9 item gain! This is significant in itself, but especially so in relation to Post-Test 1. This is because Post-Test 2 was taken *three weeks after* our unit was completed, and yet the students scored an average of 3.0 items *more* on Post-Test 2 as compared to Post-Test 1 (see GRAPH 1 for a comparison of class average raw scores) .

TABLE 3: Question 1B Data
(Students' Knowledge About the Chinese)

	RAW SCORES			GAIN SCORES		
Student	Pretest	Post test I	Post II	(Post test I)-Pretest	(Post II)-Post I	(Post II)-Pretest
1	1	18	16	17	-2	15
2	7	18	16	11	-2	9
3	16	18	**20**	2	2	4
4	1	10	**12**	9	2	11
5	2	6	**19**	4	13	17
6	6	18	15	12	-3	9
7	1	16	**24**	15	8	23
8	4	15	**19**	11	4	15
9	8	14	**20**	6	6	12
10	4	17	**19**	13	2	15
11	7	7	**20**	0	13	13
12	4	19	**19**	15	0	15
13	11	18	17	7	-1	6
14	9	25	**30**	16	5	21
15	0	15	13	15	-2	13
16	4	9	**11**	5	2	7
17	7	16	**21**	9	5	14
18	6	21	14	15	-7	8
19	5	17	14	12	-3	9
20	11	17	**27**	6	10	16
21	2	12	**15**	10	3	13
22	7	12	**21**	5	9	14
23	6	18	**24**	12	6	18
Totals	129	356	426	211	70	297
Mean	5.6	15.5	18.5	9.9	3.0	12.9

GRAPH 1



It is interesting to note student #11's raw scores (see TABLE 3). This student scored the same number of items from Pre-test to Post-Test 1, but in Post-Test 2, scored thirteen *more* items for a total of twenty! It is important to note that seven out of twenty-three students (30%) scored *less* items between Post-Test 1 and Post-Test 2, while sixteen out of twenty-three (70%--scores in column 4 are boldfaced) scored the *same* or *more* items. Student #14, mentioned earlier, also mentioned the "webbing" as a way that was helpful to learn more about China, as did student #3, another student I taught last year (sample student journal web in C.5). Clustering information seems an important way for children to organize and recall information, but that is another action research project!

In conclusion, the comparison of data shows that students made significant gains in knowledge from before our study to the time after our study. It would appear that there is a correlation between reading informational books and recalling more information by "webbing" the facts.

C. A Response to Research Question 1C:

In a comparison of data from before and after this action research study treatment, what changes in ATTITUDES will students have about the Chinese, Chinese American, Hopi Indian, and Native American people and their cultures?

The data for this question came from a few places. First, students filled out a pre- and post- 13-statement attitudinal survey that was scored on a 3-point Likert-scale (see Appendix A). Students were asked to write their reasons for a particular response to statements 1, 4, 9, 10. The number of particular student responses (yes, maybe, no) for each of the 13 statements are recorded in TABLES 4 and 5. The most desirable responses (those boxes marked with an "x") were given a 3.00 rating, and the least desirable a 1.00 rating. The response "maybe" was often a cautious response. I scored it "2.00" because my guess was that students would be marking that box with a negative just as often as a positive feeling. These statements' values were added and averaged, and the mean score for each statement (pre- and post- test) is found in TABLE 6. In the fourth column of this table is the average gain score for each statement. The last column of this table shows the average gain score for each of the four *groups* listed in the research question above (I chose to include statement #4 with the "Chinese"). Other sources of the data were my post-study interviews with each individual student, our final China test(Appendix C.8a), and our June class discussion.

1. Attitudes About Chinese Americans:

As TABLE 6 shows, my students showed a positive change of attitude for each of these groups except the Chinese Americans. A possible explanation for the negative gain score for the Chinese Americans [-.11] could be the lack of class time spent on the group; in Section III, I mentioned that two days were spent learning about Chinese Americans in contrast to twenty-two days spent on the Chinese. Another factor might be that there was a very poorly-written statement on the attitude survey with which even an adult would have trouble! This statement is written as follows: "If a Chinese American was not successful at his/her job, was probably his/her fault". You'll notice that I omitted the word "it" immediately following the comma, but I suspect that even if I had included it, the phrasing would still be very difficult for a third grade 9-year old student to comprehend. I do recall rephrasing this question when the students initially filled out the survey, but the students independently filled out the questionnaire at the end of our unit, with only a few coming to me for further explanation on a few questions.

TABLE 4: Pretest Data

(# of responses)

Statement #	Agree	Maybe	Disagree
1	7	12	4 (x)
2	3	9	10(x)
3	18 (x)	2	2
4	1	13	9 (x)
5	12 (x)	10	1
6	4	4	15 (x)
7	13	7	3 (x)
8	13 (x)	7	1
9	1	9	13 (x)
10	0	14	9 (x)
11	11	10	2 (x)
12	7 (x)	15	1
13	2	6	15 (x)

* One student left statements 2 and 3 unmarked, and two students left statement 8 unmarked.

There were some positive opinions given about Chinese Americans in response to an altered but similar statement in the final China test (Appendix C.8a, item #6). The statement read, "Some Chinese Americans are not successful in America. That is because they are lazy or they aren't as intelligent as Americans". One student wrote, "I disagree because the Americans were lazier than the Chinese when they were building the railroad". He referred back to earlier history with this statement. Another student wrote, "I disagree. They might not be successful because their boss is probably more used to an American than a Chinese American, and thinks an American can do better", seeming to point to discriminatory practices.

TABLE 5: Post Test Data

	(# of student responses)		
Statement #	Agree	Maybe	Disagree
1	2	5	16 (x)
2	0	4	19 (x)
3	19 (x)	3	0
4	0	8	15 (x)
5	15 (x)	6	2
6	4	11	8 (x)
7	0	7	16 (x)
8	21	2	0
9	0	0	23 (x)
10	0	0	23 (x)
11	2	10	9 (x)
12	18 (x)	5	0
13	0	4	19 (x)

* One student left statement 3 unanswered; two students left statement 11 unanswered.

2. Attitudes About the Chinese:

The children's attitudes about the Chinese improved from before to after our study. As can be noted from TABLE 6, the average gain score for attitudes about the Chinese is +41. I mentioned earlier in my study (Part I) that I thought my students would know least about the Chinese, and so I thought that their negative attitudes would be minimal. I found that several of them could form no opinion at all when given the original attitude survey in September. Most of these students responded "maybe" to the statements about the Chinese. Some wrote words to the effect of "I don't know much about them, so I can't say". Later I found, however, that many of them were familiar with ditties such as "Chinese, Japanese....." in which one slants his/her eyes.

TABLE 6

Statement #	Pretest Average	Post Test Average	Gain Score	Average Gain for Ethnic Group
1.	1.87	2.61	0.70	
2.	2.32	2.83	0.51	Chinese
3.	2.73	2.86	0.13	
4.	2.35	2.65	0.30	0.41
5.	2.48	2.57	0.09	Chinese Americans
6.	2.48	2.17	-0.31	-0.11
7.	1.57	2.70	1.13	
8.	2.57	2.91	0.34	
9.	2.52	3.00	0.48	Native Americans
10.	2.40	3.00	0.60	0.64
11.	1.61	2.33	0.72	Hopi
12.	2.26	2.78	0.52	Indians
13.	2.57	2.83	0.26	0.50

* 1.00=Undesirable; 3.00=Desirable

The children definitely learned much about the Chinese, as analysis of research question 1B (data in TABLE 6 shows. Attitudes also changed. Some of the very negative attitudes turned less negative. One student initially wrote in response to item #4, "Chinese and Chinese Americans are not as intelligent as Americans" this answer, "I agree because I think they [Chinese] don't have big enough brains". Later, he responded "maybe" and wrote that he still did not know--at least he didn't talk about the brain size being the determiner of intelligence, and assume that Americans had the bigger brain.

Many of the once negative attitudes turned positive. One of the students who initially agreed with the statement "The Chinese have queer customs, clothes and language" changed his response to "I disagree because they *are* different, but I think that this is good". Another said, "I used to think that the way the Chinese look, act, and talk were weird, but not anymore. Now I learned a lot about a lot of people, and that we are different and that is O.K." Another student said, "I used to think that the Chinese were really, really, really weird and strange because they seemed like *since they were different, they weren't as good.* This child had been aware of differences, but used to respond negatively to them. Again, it is important to be aware of differences, and learn to honor them as one honors one's own.

Item #3 of the survey (Appendix A) is "The Chinese think friends, family, and education are important--just like we do". The children learned of the respect people have for their friends and family (in particular, elderly people). Many children chose to illustrate this in their sample "Pepsi Commercial" on the post-test (examples in Appendix C.8b).

The children referred often to our Chinese unit even long after we were finished studying about the Chinese. One student said later, "I've gotten nicer about the Chinese because I hear people say jokes about them and I tell them it's not nice".

3. Attitudes About Native Americans

In PART I: Section D, I wrote about the negative attitudes about Native Americans that I thought the children would have. A few did have these attitudes. One student said, "I used to think that Native Americans just liked to fight a lot because of T.V. shows, but now I saw that they needed to have weapons just to defend themselves".

It was very encouraging to see that the average gain score for the Native American group was +.64 (TABLE 6)*despite* the short amount of instructional time! Especially significant are the student responses to statements 9 and 10 on the post-survey. Each child responded "disagree" to "Native Americans all look and act alike". On the pre-survey, one student had written, "I agree because they are all Indians. After our study, she wrote, "I wrote no, because they have differences also--like us".

It was interesting (and affirming!) to me that several students responded that their attitudes had changed because of literature they had read. We had done a study on different groups of Indians using informational books, and the children often commented on their realizations that there are different ways of looking and acting "Native American". A student responded "no" to post test #9 by saying, "Because we *read* that they act different". One student originally responded "agree" to the statement "Native Americans are very interested in fighting in order to get what they want--they are like savages." Later, she wrote "No because *when I read a book*, it said they don't unless they have to".

Each child also responded "disagree" to Statement 10, "Native Americans are very careless with the earth and all that is on it. They waste and pollute the earth very much." We read both fiction and nonfiction which counterred this assumption, and the theme came up often enough that it seemed to influence the children's attitudes. Raised consciousness was evident in many of the children's comments. One child wrote "maybe" for #10 on the pre-survey writing, "Because I don't know for sure if they do". Later in the post -survey, she wrote, "I disagree because they use every part of the earth". It was definitely a raised consciousness/increased awareness for her.

4. Attitudes About Hopi Indians:

Because the Hopi Indians are a specific Native American cultural group, I hadn't expected the children to know very much about them. Many children (38%) responded cautiously in the pre-test by writing "maybe" to items 11-13. That did change in the post- survey (28%). By that time, the students had learned about Native Americans and could more readily write their opinions (see Appendix E.2a and E.2b for student knowledge samples). There was a healthy overall average gain for this group [+.50]

In summary, the students did show a positive change of attitude from before their study to after their study. In fact, the increase overall was +1.44. I think that the most overwhelming response to our units was that the children had had a raised level of awareness that there is a diversity of people with diverse attitudes. As one of my students said, "We're different than them, and they're different than us. But when it comes to both of us, they should be treated the same".

I've already mentioned how some students wrote that their attitudes changed as a result of the books they read. In interviews following our units of the Chinese and Native Americans, I also noted that many student said that their attitudes were affected because of the literature we had read or were reading. These attitudes-linked-to-literature are mentioned in Part IV, Section E : "A Response to Research Question 3". This supports what Elaine Aoki writes, "Research on children's response to literature indicates that stories do affect their attitudes and concepts" (1981, p. 383).

D. A Response to Research Question 2a:

From what instructional resources which I use in this unit will my students' knowledge of the Japanese *mainly* come?

The Japan Questionnaire (Appendix D.5)was given to my students following our unit in which we learned about the Japanese in four ways. These are listed in order [least to greatest] of approximate instructional time spent (measured in 45-1 hour/day time blocks):
(1) reading nonfiction (1 day),
(2) reading our social studies text (3 days),
(3) non-literature related ways (5 days),
(4) reading fiction and historical fiction (6 days).
I compiled the data for the students' five statements from the first half of page 1 of the Japan Questionnaire into TABLE 7. The percentage of statements from each group is shown in GRAPH 2.

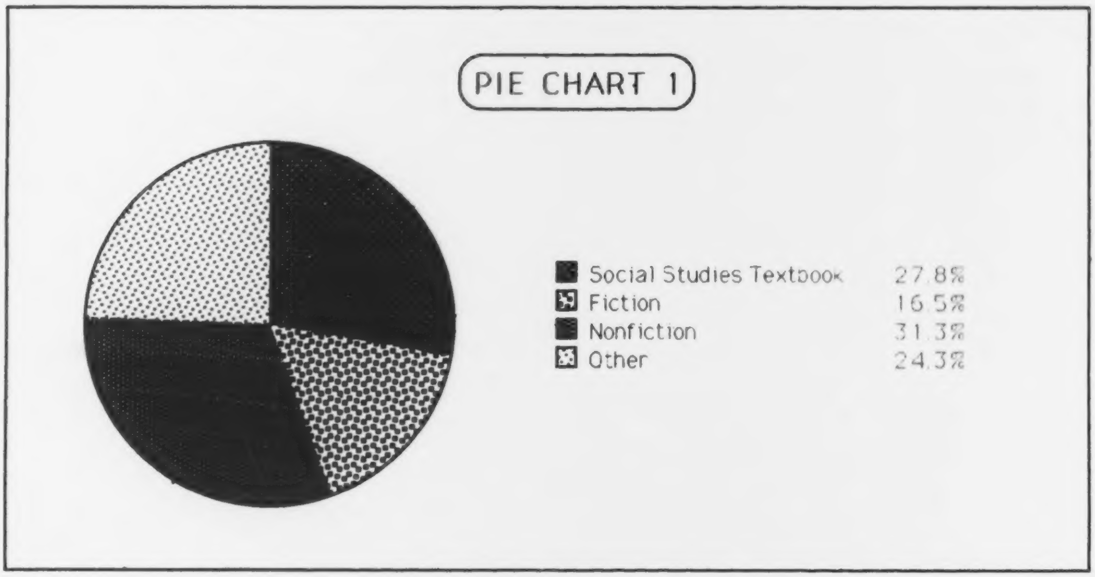
From the statistics, it is clear that most (31.3%)of the knowledge of the Japanese came from the reading of nonfiction which is not surprising to me because nonfiction is usually indepth in the description of its content. However, statements from the textbook were also plentiful (27.8%). The students were quite intrigued with the Japanese realia kit and other artifacts, and are good listeners and contributors to discussions, so it was not surprising to find that a good share (24.3%) of their knowledge came through these means. Not to be discounted are the benefits of fiction and historical fiction in gaining knowledge. Although they were the least significant means of attaining knowledge, the children learned a great deal (16.5%)from them. Many of the children's comments and statements from the fiction were about World War II and about various Japanese celebrations and ways of life.

Our study of Japan was primarily a study using children's literature. Because I was curious to find if the students suspected that Chinese were mostly the same as the Japanese, I asked them to respond to question #7 in the post-global survey: "Did you think that the Japanese were the same as Chinese before we started to learn about Japan?" Eighteen of my students responded "Yes" and five responded "No".

I had suspected that most of my students' learning would come from the nonfiction, even if we spent very little instructional time with it. I had wondered if my students would be aware of the learning which can come from other means, so I had a second part to this research question.

TABLE 7: Question 2a Data

Student	Social Studies Text	Fiction	Nonfiction	Other	Total
1	4	0	0	1	5
2	2	0	1	2	5
3	3	0	1	1	5
4	1	0	3	1	5
5	3	0	0	2	5
6	1	2	1	1	5
7	1	1	2	1	5
8	1	2	2	0	5
9	2	0	2	1	5
10	1	1	0	3	5
11	1	0	2	2	5
12	1	0	3	1	5
13	0	3	1	1	5
14	3	1	0	1	5
15	1	1	1	2	5
16	2	1	1	1	5
17	1	1	2	1	5
18	2	0	0	3	5
19	0	0	5	0	5
20	0	1	4	0	5
21	1	1	1	2	5
22	0	3	2	0	5
23	1	1	2	1	5
Totals	32	19	36	28	115
Percent	27.83%	16.52%	31.30%	24.35%	100.00%



E. A Response to Research Question 2b:

What attitudes will my students have about the value of reading materials other than ONLY their social studies textbook to learn about the Japanese cultural group?

Question 1 of the Japan Questionnaire is: Would you have preferred reading ONLY from the social studies textbook? **Yes: 0** **No: 23**

Why/Why not?

--"Other books give us more information/we need to know more than our social studies book tells us." **(13)**

--"ONLY reading our social studies book would have been boring/not as interesting/we have more fun reading other books, too." **(7)**

--"We need to learn from, and how to learn from fiction and nonfiction, also. **(3)**

* (#) - number of like responses

It is interesting to note that the majority of students (13) responded to this question by giving an advantage of nonfiction tradebooks--that they "provide indepth information on particular content area topics" (Moss, 1991, p.28). Moss also claims that social studies texts are often unappealing, and I think that 7 of the children agree with that when they write that reading only from the social studies text is boring, and they would have more fun reading other books. One student, in responding to how *he* would teach about Japan stated that he would use both nonfiction and fiction. He wrote, "It's good to learn from nonfiction, but they have too many facts and some fictional books give you a chance to get the facts and have a little fun, too".

In conclusion, there seems to be a correlation between learning from (1) sources *in addition to* a textbook, and (2) an increased awareness, enjoyment, and satisfaction of learning in these ways.

F. A response to research question 3:

What are my thoughts about using children's literature to teach multicultural/ethnic/global awareness?

The data for this study come from my journal, student journals, class discussions, individual interviews, and from observations made by myself and my student teacher, Michele Seinen.

1. How will I overcome different reading levels?

Before this study began, I was concerned about the various reading levels found in the class, because I wanted to be challenging to the readers, and yet make the nonreaders comfortable, as well. I tried to overcome both of these concerns by pairing children to read the nonfiction, and forming book discussion groups for the Chinese fiction (Appendix C.7). To ensure complete participation, I challenged the children to orally participate in their discussion at least five times. As TABLE 8 shows, 17/21 students responded favorably to that challenge, indicating an 81% participation (data comes from book discussion sheets like that in appendix C.7). I have not factored absences into these figures, so they may not be completely accurate. I can't say that *every* child felt confident about reading, but there were a few comments I took note of which led me to believe that some of the problems were overcome by reading pairs and discussions:

-in a book discussion, one reader who reads at a low level was overheard responding to another child's comment with, "Oh. I guess I never thought of that before", so she was one who benefitted from the insight of others.

-I was very encouraged when another low level reader said, "Reading Little Pear and nonfiction is better than the social studies book because it is more fun and reading from the social studies book is difficult for me."

The comment above was one of the reasons I chose to teach using children's literature. This comment also confirms what Barbara Moss wrote: "Content area textbooks are often written above the level for which they were intended...are not written using an organization and style students readily understand (1991, p. 27). A nonreader made the comment, "It was kinda neat [to learn with literature] because we had a different taste of books and saw new things in all of them. With Little Pear, we saw what some Chinese children are like."

TABLE 8: Student Participation in Book Discussion

Three Responses	Four Responses	Five Responses	Six Responses	Seven Responses	Eight Responses
1	3	8	4	4	1

*Row 2 numbers indicate how many students gave as many responses; total number of response *opportunities* was eight.

*Data came from 21 students; two pages were missing.

2. Will I find enough time to teach (planning, executing, evaluating) using the literature?

It would seem that a very obvious drawback to the approach used in this study is the teacher time spent on it. However, once the literature is selected, and the procedures have become familiar, the children do much of the work, and the benefits begin to outweigh the cost of the initial work involved. The only time consuming part which remains is the evaluation. Attitudes are not easily evaluated in an objective fashion.

3. Will students *learn* from fiction and nonfiction?

Because I could choose nonfiction at varied reading levels, because nonfiction typically provided indepth information on the content area topics I was teaching, and because this information was arranged logically and coherently, I was anxious to see if it actually did work to increase a knowledge base(Moss, p. 28)! I also wanted to use fiction to help my students to gain knowledge, because, to reiterate a statement from Section II, Diakiw has written, "Stories can be a powerful way to transport students to distant countries with cultures and traditions far removed from their own" (1990, pp. 296-7). But I especially wanted to use fiction to enable students to form positive attitudes. Elaine Aoki writes, "Research on children's response to literature indicates that stories do affect their attitudes and concepts" (1981, p. 383). I believe this was true in my research as well, as is shown below.

My data came from interviews and in reading student journals following our units of the Chinese and Native Americans. Notice the change in attitudes and increased awareness due to reading:

> -"The Chinese are nice, because it seems *from what I have read* they have feelings."
>
> -"When I *looked at the pictures [of Chinese nonfiction] and read it,* I saw that they laugh and play, and care about their grandparents."
>
> -"After I *read* Little Pear, I decided not to make fun of Chinese anymore with poems I used to say."
>
> -"I used to think that Native Americans *always* fought, but you *read* Dances With Wolves, and I know that it isn't true"(journal).
>
> -"I used to think Indians were always angry and wanted to fight, but when *Miss Kuperus read* Dances With Wolves it really changed how I felt about Indians, alot of them are kind and want to be friends"(journal).
>
> -"I used to think of bows and arrows and charging whenever I thought of Indians. I thought that they weren't as important as whites, but *my opinion changed after reading* Dances With Wolves.
>
> -""I used to think that all indians live in teepees, but I don't anymore, because *books made me change my mind*".
>
> -"I used to think that Japanese all had flat heads that kind of curved. But I *saw pictures of them in the books* and it made me think that that isn't true at all.
>
> -"I never stopped to think of Native Americans before I *heard* Dances With Wolves".
>
> (Note: My emphasis)

I took note of the comments children made when they identified with the character of the book. This happened several times with the writing of letters to Wanda, the main character of The Hundred Dresses (a sample student letter to Wanda is found in Appendix B.5) Just listen to a few lines which illustrate their identification with Wanda and their empathy:

> Dear Wanda,
> -I know of someone who feels like you. Sometimes I feel like you do. I think you will win the contest.
>
> -I know how it feels to be laughed at, and it is not fun or nice. I would feel very, very sad and mad. I wouldn't go to school either.

One of the primary books which moved the children and gave them new revelations about issues was Sadako and the Thousand Paper Cranes.

The following are a few responses to question #5 in the post-global survey (Appendix B.6), which was "How did you feel when you read the book about Sadako?"

> -"I felt bad because when Sadako died, I felt like I was her because she felt like she was a relative".
>
> -"I was very emotional (I cried when Sadako died), because I put myself in Sadako's shoes".

A few of the responses to the reflections on Sadako page (Appendix D.1)were:

> -"In the story, I learned that in my life I should make good decisions."
>
> -"I learned how bad bombs are".

The year during which this study took place was an extremely busy one. It was ever-exciting to witness the change in attitudes, the increase of knowledge, and the excitement and enthusiasm of the children's encounter with new literature.

4. Will students *enjoy* learning from literature?

I happen to concur with Moss (1991)that many nonfiction tradebooks have content and visual appeal, and also believe that reading stories is an enjoyable, yet limited way of learning. One of my students also agreed because she said, "I liked reading the fiction and nonfiction better than the social studies book because I get bored from the social studies book, and the others books told what China is like in a story".

But did *all* children enjoy learning about these groups by reading? Because I never directly asked this question of all my students, I have limited data. At one point, I overheard some children talking about the reading of various books, and I directly asked them about how they liked or disliked learning about different people in this way. One girl responded, "I like to read, so it's fun learning in this way". Another girl agreed that it was fun but also said, "The fiction sometimes mixed me up, and I wondered if it was true or not". This was a valid concern, and one which I tried to overcome by sharing what I suspected were stereotypes or indicating what was fact or fiction. One boy said he didn't like the fiction he was reading in his group, so the study of that week hadn't been exciting for him. Overall, from the high interest of the literature, the delight that I observed so often, and the stillness of the room when the children were reading, I think that most children responded quite favorably to the literature.

In summary, I remain convinced that children's literature is an excellent way to introduce children to varying groups of people and problems that we face in this world. As often as students were moved by a story or responded in a deep way made me believe that children's literature is an excellent avenue toward showing children how to create a future with ethnic, national, and global equity. They were challenged to find **connections** with characters, to reflect on the **diversity** of people in the books they read, to become **empathic** with characters and their situations, to reflect on their own **frame of reference and perspective consciousness** as they learned about different others, and I believe that I saw **ethical and moral maturity** in the comments I heard and read. These were goals of mine as I attempted this study (Falkenstein's attributes).

To conclude then, I think that using children's literature did teach my children to have a global awareness and appreciation, which going back to a quotation made in the introduction of this paper is "an awareness of the dynamic interplay between diversity and connectedness among individuals and groups" (1991, Garcia, et. al., p.4).

G. Conclusions:

The growth in students' positive attitudes and awareness of different multicultural groups and global ties was seen throughout the year in which this study took place. It is my belief that the reading and interaction with children's literature were a (if not *the*) most powerful tool in achieving this end. The following results were documented:

1. Learning about the differences in various multicultural groups (ethnic, age-related, disabled, gender-based) and being able to recognize this as important-- is aided by the reading and discussion of a member of these groups's story. This is expected to be because the reader is exposed to much diversity.

2. Reading and interaction with (through discussion, written responses, etc.) *quality* nonfiction are strong influences on knowledge gained about a particular cultural group. Nonfiction is usually written with coherence and is often attractive in its format, so it readily appeals to children.

3. Reading fiction about a particular group and responding to it by reflectively writing about it or discussing it in a book discussion are positive and influential ways to gain a better appreciation for that group. Being actively involved in learning about and becoming empathetic with the character are suspected to be the reasons for this growth.

*Both numbers 2 and 3 show how learning comes through language practice or use.

4. Even with lower amounts of interaction with nonfiction, there is a higher amount of learning gained from them as opposed to a content area textbook. Reasons for this are many: textbooks are written at a more difficult reading level and have a more difficult style, have less appeal, and provide less opportunity for an *extensive* study than do content area books (they are brief). It is interesting that often children will sense these textbook weaknesses, as well.

In summary, it is the feeling of this researcher that one of the greatest ways to increase children's awareness and appreciation of various cultural groups is to expose them to multicultural nonfiction and fiction, and to ensure their interaction with that literature.

PART V: RECOMMENDATIONS AND IMPACT ON PERSONAL AND PROFESSIONAL DEVELOPMENT

A. Recommendations

This action research project has indicated that interaction with quality children's literature has a positive influence on the attitudes and awareness of multicultural groups. There are many yet unanswered questions, however. The following is a list of recommendations for my own teaching and for further research or study or future projects (NOT written in order of significance).

1. Attitudes changed during the course of this study. It would be worthwhile seeing how these same children thought and felt a year later in order to determine more long-range effects: would the attitudes be very similar? If not, why not?

2. This project was designed around children's literature, and there are strong correlations between literature use and changes in knowledge and attitudes. It is recommended that there be a control group taught *without* or with minimal children's literature to measure their attitudes and awareness and compare and contrast them with the "literature" group.

3. Because this project emphasized *interaction* with literature, have a control group which just reads the literature with very little verbal interaction. What changes in attitude and knowledge are there? Measure attitude and knowledge changes against the actual amount of active participation a child has shown. Are *times* of interaction synonymous with significant changes of attitude and increased knowledge learning?

4. It was interesting to note the increased cognitive knowledge which came from clustering/organizing information as opposed to simply writing it. Again, a study could be done in which there is a control group which does not organize information in any fashion, and this information could be evaluated against the other group.

5. Because data from research question 1A seemed to show that my students saw very strong benefits of learning about other people *for their future*, I would emphasize more of the immediate benefits (in addition to the future benefits) the next time I did this.

7. It became clear that I spent too little instructional time on Chinese and Japanese Americans. Yet, these are the people that my students will come into contact with in their adult lives. I would

recommend spending much more time on these two groups--also making sure that students are aware that there are differences between these two groups and their mainland counterparts. Also, I would make more of an emphasis on the fact that even within all the separate ethnic groupings, there are so many differences among its people!

8. From student responses to questions, there was a noticeable overuse of the word "them" to refer to different multicultural/ethnic groups (See PART IV.A). I believe this came, in part, from the way I may have phrased questions. In the future, I would place more emphasis on the use of specific names for societal groups in my teaching and in my questions so that there would less chance that students might see themselves as being inherently different from another group.

9. Concerning the subjects of the study:
This study's subjects were primarily from a very homogeneous societal group. How would this study affect knowledge and attitudes of different groups of children?
Also, the study was limited to twenty-three students. How would it compare to a larger sample of students across the country?
It would be interesting to compare the results of male and female responses, or responses from students of various social classes(income levels).

In addition, I would make this recommendation to publishers:
10. The two disciplines which were most often affected by this project were social studies and language arts. It seemed that an integration of social studies with language arts made sense to my students--I know it made sense to me! It was not always easy to find literature which complements social studies concepts. I would recommend that social studies and language arts publishers come together to discuss building a united curriculum which includes the strengths of each discipline.

Finally, this study indicates that district curriculum committees should consider this recommendation:
11. In the literature I have read, it appears that some school districts are coming together to decide what aspects of global/multicultural education are being taught in particular grades in order to ensure the broad development of a multicultural perspective in their students. It is my recommendation that all districts do this as we are rapidly getting more diverse and interconnected every day.

B. Impact of this study on my personal and professional development

This study and its process have been quite a learning experience for me! I had long been disappointed with the lack of teaching and learning time to experience a curriculum as full as the third grade curriculum. Also, it had been frustrating to me to have it be taught largely in isolation. This project has helped me to improve my classroom instruction in both of these areas. The project allows more connections to be made by the children, and more wisely uses instructional time.

I have become more articulate in the areas of global, multicultural, and multiethnic education, and with teaching strategies designed to enhance the study of literature, and have been better able to discuss the ideas with several colleagues. One colleague said to me, "It's helpful to have a colleague do this sort of thing in a school such as ours [private school], which is reasonably small and has limited ties to many outside educational organizations."

This increased articulation has come, in large part, from reading many professional periodicals and books. I have become familiar with the names of national multicultural researchers and educators, and their names on any article I see in the future will probably influence my reading of that article. Articulation also came as a result of having taken a series of courses at MSU with the same peers. We became very familiar with each other and our projects as our instructor, Dr. Joanne Simmons, made reference to them often, and asked us to describe them with and to each other. Through this process, I have also become more articulate about other educational issues which my MSU classmates studied and shared!

I have learned how to do action research. In the future, I will be better able to define a classroom problem and work through the action research process to come to a solution.

I have become more familiar with technology. My computer skills have moved beyond word processing to creating spreadsheets and graphs--which is a big accomplishment for me and will continue to be helpful in the future. I have also become familiar with the ERIC database which greatly helped me as I did the research on the literature review. In the future, I will make better use of my time by using ERIC to "do searches" for me!

In the future, I plan to continue growing by reading current literature, attending classes, conferences and workshops, and conversing with colleagues about educational matters. I will also learn by asking my students questions about how they learn best, or how they feel about a particular practice. After all, they are the ones who are being affected [or unaffected] by my teaching practices!!

APPENDICES

A.

Student Attitude Toward Chinese, Chinese American, Hopi Indian and Native American Survey.

A.

Directions: As I read the following statements, decide whether you agree with them. In the boxes following each, write a check (✓) in the box which best describes your feeling about what the statement says. REMEMBER: There are no right or wrong answers.

On the attached page, write why you answered as you did for numbers 1, 4, 9, and 10.	Agree-Yes	Maybe	Disagree-No
1. The Chinese have queer customs, clothes, and language. 1.			
2. The Chinese living in China are generally much less rich than the average American. It is because they are not hard workers. 2			
3. The Chinese think friends, family, and education are important--just like we do. 3.			
4. Chinese and Chinese Americans are not as intelligent as Americans. 4			
5. Chinese Americans have helped the U.S. very much in the work they have done. 5.			
6. If a Chinese American was not successful at his/her job, was probably his/her fault. 6.			
7. Native Americans are very interested in fighting in order to get what they want--they are like savages. 7.			
8. Native Americans are usually willing to share with each other. 8.			
9. Native Americans all look and act alike. 9.			
10. Native Americans are very careless with the earth and all that is on it. They waste and pollute the earth very much. 10.			
11. Hopi Indians have strange traditions. 11.			
12. The Hopis are spiritual people. 12.			
13. The Hopis are not very skillful. 13.			

Global Pre-Study Knowledge and Attitude Survey

B.1

Name________________________ Date:____________

Please answer the following questions as completely as possible.

1. Do you think that learning about people who are different than you is valuable?________ Why or why not?

2. Is the American way of life the best way of life?____________

Why or why not?____________________________________

3. A global education is______________________________

4. Interdependence is ______________________________

Global Products From Home Worksheet

B.2

_______________ ____, ______

Dear Mom and Dad,

I need some help with my homework. Will you please help me look for things we eat, use, or wear around the house which were made in other countries?

If you wouldn't mind my displaying those items in our classroom (for a week or two), please help me to remember to bring them to school TOMORROW (up to five items). If I can't bring it (them) to school, please help me to write the items' names and the countries in which they were made at the bottom of this page.

Thank you!

ITEM	COUNTRY

Multicultural Picture Book Worksheet

B.3a

Names:____________________ ____________________

1. Book Title:____

2. Book Theme(s): Circle one or as many as apply!!

age food homeless/hungry toys and play male/female race/the way people look

poverty (poor) handicapped/mental difference our unique interests learning to be content

differences in ways we do same things

3.

1 similarity____

1 difference____

Is this difference significant enough that you would find it difficult to be friends with this person?

__________ Why or why not?______________________________

4. After reading this book (and possibly trying to stand in the main character's shoes), we realized that ____

Sample Students' "Picture Book Response Sheets"

B.3b

Names: Lee A. Nick N.

1. Book Title: Bread Bread Bread

2. Book Theme(s): Circle one or as many as apply!!

age [✓ food] homeless/hungry toys and play male/female race/the way people look
poverty (poor) handicapped/mental difference our unique interests learning to be content
differences in ways we do same things

3.

1 similarity we all like bread.

1 difference diffrent kinds of bread

Is this difference significant enough that you would find it difficult to be friends with this person?

No Why or why not? because we all like difrent kinds of bread.

4. After reading this book (and possibly trying to stand in the main character's shoes), we realized that it (bread) is eaten by everyone.

Names: Sarah B. and Hillary D.

1. Book Title: Oliver Button Is A Sissy!

2. Book Theme(s): Circle one or as many as apply!!

age food homeless/hungry [✓ toys and play] [✓ male/female] race/the way people look
poverty (poor) handicapped/mental difference our unique interests learning to be content
differences in ways we do same things

~~being girls and he Is a boy~~

3.

1 similarity We like to jump rope and he likes to Jumprope.

1 difference ~~We like to play baseball and he~~ doesn't!

Is this difference significant enough that you would find it difficult to be friends with this person?

NO Why or why not? Because he's a person just like us!

4. After reading this book (and possibly trying to stand in the main character's shoes), we realized that It dosen't matter what you do, it matter's what the Inside Is like!

Names: Josh + John

1. Book Title: This Is the way we go to school.

2. Book Theme(s): Circle one or as many as apply!!

age food homeless/hungry toys and play male/female race/the way people look
poverty (poor) handicapped/mental difference our unique interests learning to be content
[✓ differences in ways we do same things]

3.

1 similarity we both go to school

1 difference they go to school in diffrent ways.

Is this difference significant enough that you would find it difficult to be friends with this person?

no Why or why not? we are both people.

4. After reading this book (and possibly trying to stand in the main character's shoes), we realized that there are lots of ways to go to school.

Names: Kyle Kocher Martha [illegible]

1. Book Title: [illegible] people

2. Book Theme(s): Circle one or as many as apply!!

[✓ age] food homeless/hungry toys and play [✓ male/female] race/the way people look
poverty (poor) handicapped/mental difference our unique interests [✓ learning to be content]
differences in ways we do same things

3.

1 similarity How we look

1 difference Age

Is this difference significant enough that you would find it difficult to be friends with this person?

no Why or why not? They are just older than us, like our gran pa!

4. After reading this book (and possibly trying to stand in the main character's shoes), we realized that [illegible]

Names: Christin Steven

1. Book Title: Amazing Grace

2. Book Theme(s): Circle one or as many as apply!!

age food homeless/hungry toys and play male/female [✓ race/the way people look]
poverty (poor) handicapped/mental difference our unique interests learning to be content
differences in ways we do same things

3.

1 similarity We don't care what people say.

1 difference We don't like to get out.

Is this difference significant enough that you would find it difficult to be friends with this person?

Yes Why or why not? Because it would be nice to play with her.

4. After reading this book (and possibly trying to stand in the main character's shoes), we realized that we can be anything we want to be if we put our mind to it.

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B.4

EVALUATION: Activity 2

And You?

Do you ever tease someone else because he or she is different from you? ____________

Explain. ____

____

____

____

If you heard someone else teasing a person because of his or her differences, what would you do? __________

____

____

____

____

____

____

What is worse – doing something wrong (like teasing) or doing nothing when you know something wrong is being done? ____________

Explain. ____

____

____

____

____

____

____

____

____

____

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B.4

EVALUATION: Activity 1

Wanda's 100 Dresses

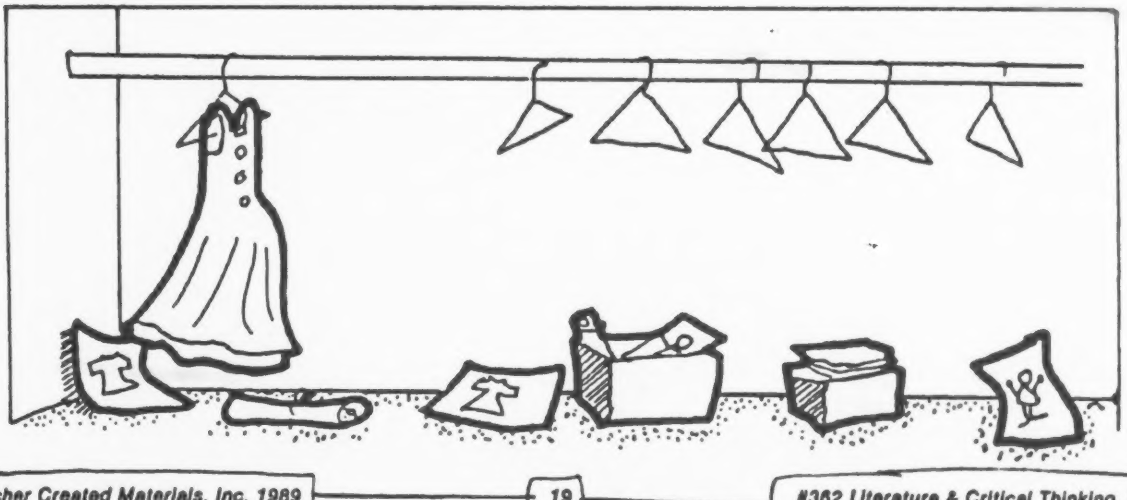
1. Why do you think Wanda told Peggy that she had 100 dresses?

2. Do you think Wanda knew she was being teased by the other girls?

3. What do you think the 100 dresses game really meant to Wanda?

4. Why do you think Wanda decided to give Peggy and Maddie two dress designs for Christmas presents?

5. What do you think Wanda was like as a person?



69 76

B.5

Student Sample "Letter to Wanda"

Dear Wanda,

I believe that you have one hundred dresses. Why does Peggy only pick on you? Is that Old guy really as mean as everybody thinks? I think Peggy must not have many friends If she has to pick on you so she can act cool. Is Peggy rich? How does Maddie respond to Peggy's teaseing you? Why do you only wear a blue dress? I hardly ever wear dresses to school. But, you were born before me, I'm sure. I think Peggy is mean. Why does she pick only on you? I wish I had a hundred dresses. Did you make up you have one hundred dresses? I Maddie nice to you? I hope so. Because everyone needs a friend. How Is your new school? Did you get my letter? I sure hope so. Do you have new friends at yours new school?

Love,

Megan

Global Post-Study Knowledge and Attitude Survey

B. 6

Name________________________ Date:__________

Please answer the following questions as completely as possible.

1. Do you think that learning about people who are different than you is valuable?_______ Why or why not?

____

____

____

____

____

2. Is the American way of life the best way of life?__________

Why or why not?____________________________________

____

____

____

____

3. A global education is______________________________

____

4. Interdependence is ________________________________

____

5. Is studying about our global community worth the amount of time we spend doing it?_________

Why or why not?____________________________________

____

____

____

B. 6

6. Imagine that you were on the school's board of education. You had to decide whether the students in your school should or should not have to have a global education. Would you:

a. vote to insist that children be globally educated, or

b. vote that if the children don't have a global education while they're in your school, that's fine.

Explain your choice: ____

____

____

____

____

7. The following list is filled with what I know NOW, after our global education lessons that I didn't know before we started: (at least name a few world problems or links we have to other countries)

____

____

____

____

____

____

____

____

____

8. Do you think that children in other countries ought to have a global education? ______________

Why or why not? ____

____

Fluent in Chinese

C.1

In [redacted] 8 minutes, write on the lines everything that comes to mind when you hear the word *China.*

1. ______________________________
2. ______________________________
3. ______________________________
4. ______________________________
5. ______________________________
6. ______________________________
7. ______________________________
8. ______________________________
9. ______________________________
10. ______________________
11. ______________________
12. ______________________
13. ______________________
14. ______________________
15. ______________________
16. ______________________
17. ______________________
18. ______________________
19. ______________________
20. ______________________
21. ______________________
22. ______________________
23. ______________________
24. ______________________
25. ______________________

Score one point for each answer. Score five points for every answer that is not shared by any classmate.

1988 Good Apple, Inc. Carthage, IL

From China: Then and Now by Susan Finney and Patricia Kindle

73 80

Sample China Informational Literature Worksheet

C.2

See if your book has a table of contents or an index. Look up "land". If your book does not have an index, scan the pages and pictures until you find answers to the following questions, and write your answers down (answer them in any order):

1. How big is China? Is the U.S. larger?

2. How many provinces (like states) does China have?

3. What landforms would you find many of in China?

   mountains? plains?

   Are there many lakes in China?

4. What is the climate,or weather, like?

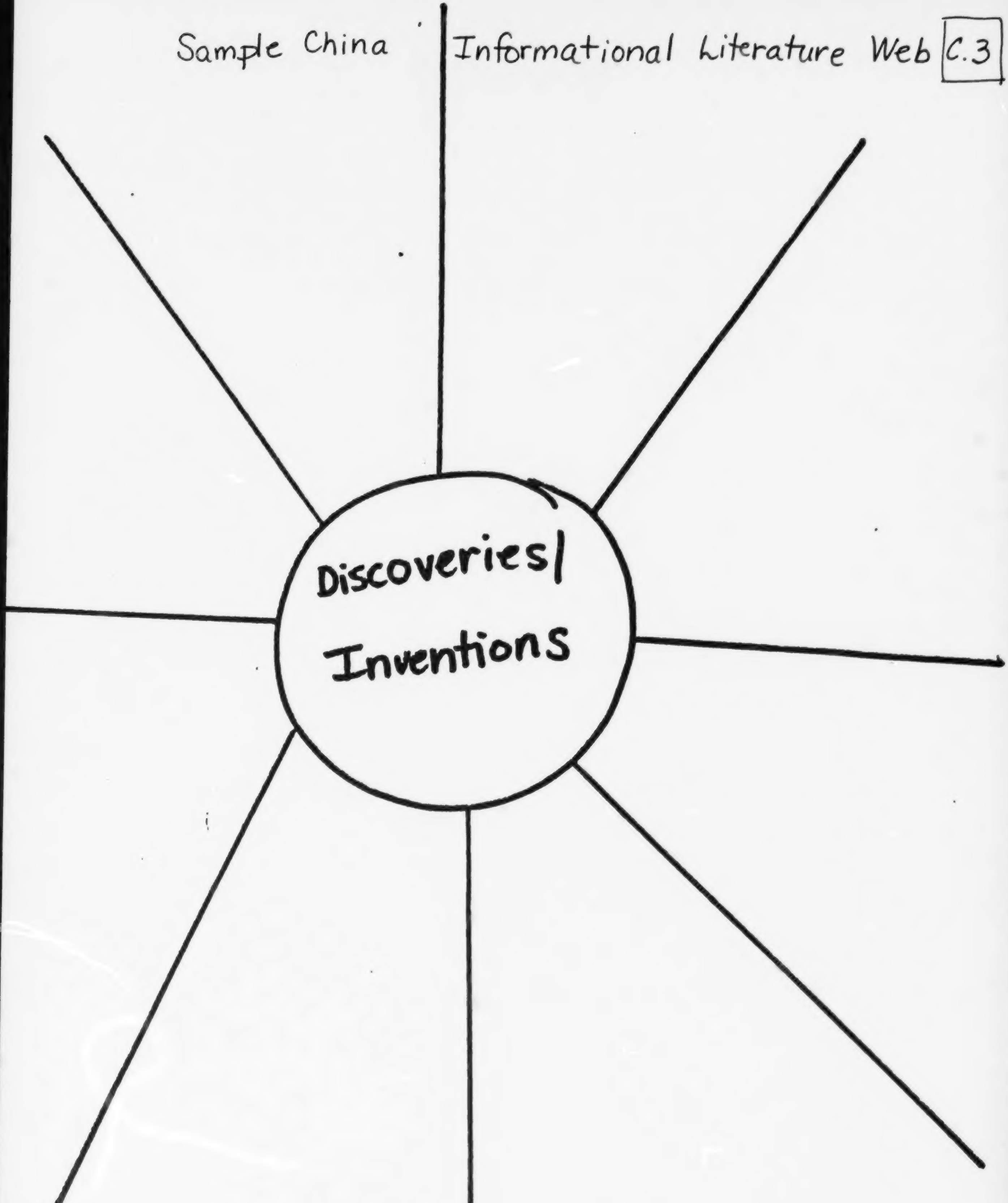
5. What crops are grown in China?

6. Anything else about China's land?

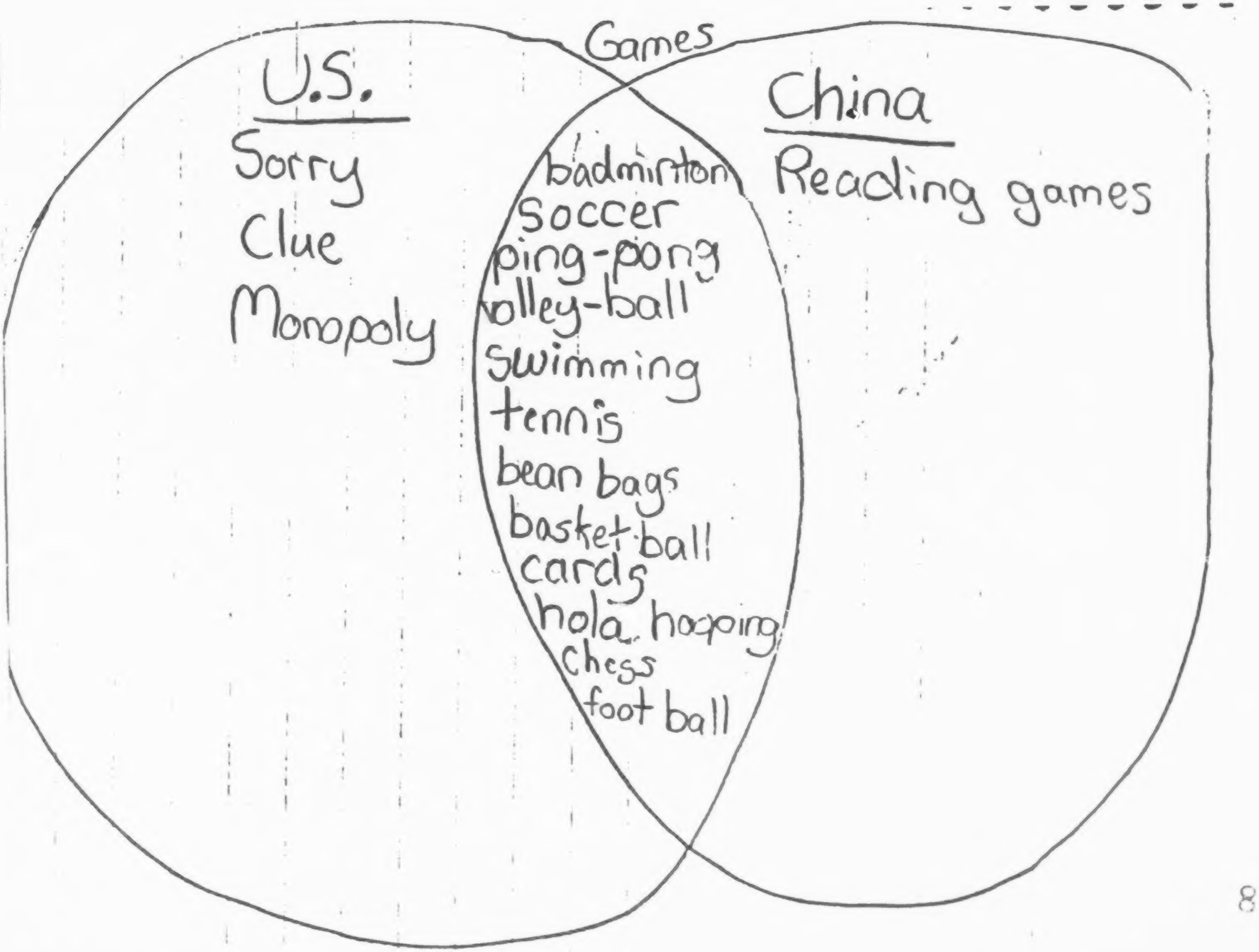
7. From what we've found, here is a picture of similarities between China and the U.S.'s land/climate/crops:

8. Here is a picture of the differences:

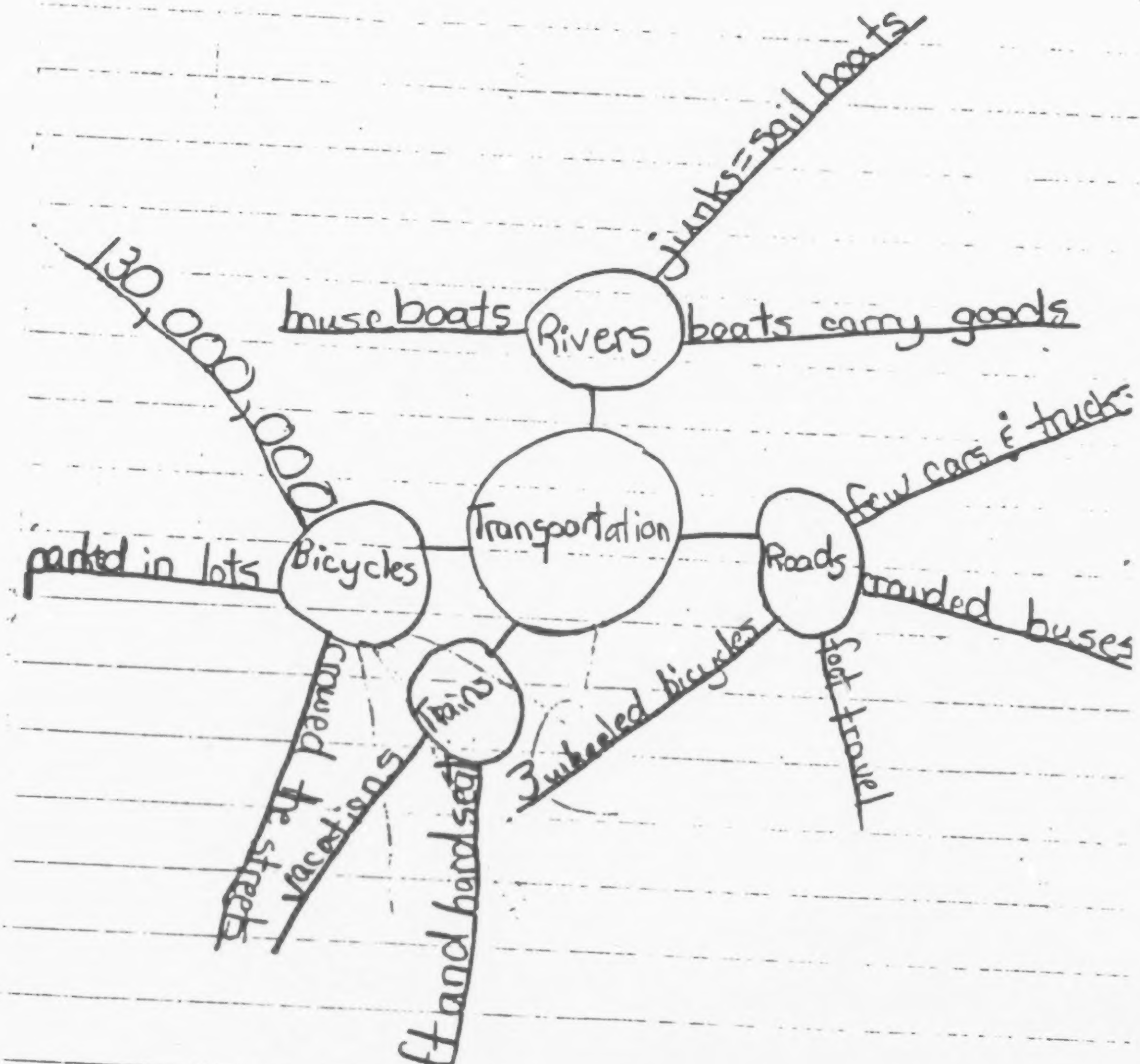
Sample China Informational Literature Web C.3


Discoveries/
Inventions

Sample Student: "Venn Diagram" c.4


Games
U.S.
Sorry
Clue
Monopoly
China
Reading games
badmirtton
soccer
ping-pong
volley-ball
swimming
tennis
bean bags
basket ball
cards
hola hooping
chess
foot ball

Sample Student Journal Web C.5


junks = sail boats
house boats
Rivers
boats carry goods
130,000,000
few cars & trucks
Transportation
Bicycles
Roads
parked in lots
crowded buses
Trains
3 wheeled bicycles
foot travel
crowed the streets
vacations
soft and hard seats

Chinese Museum Worksheet

C.6

Names: ____________ ____________

Subtopic ____________

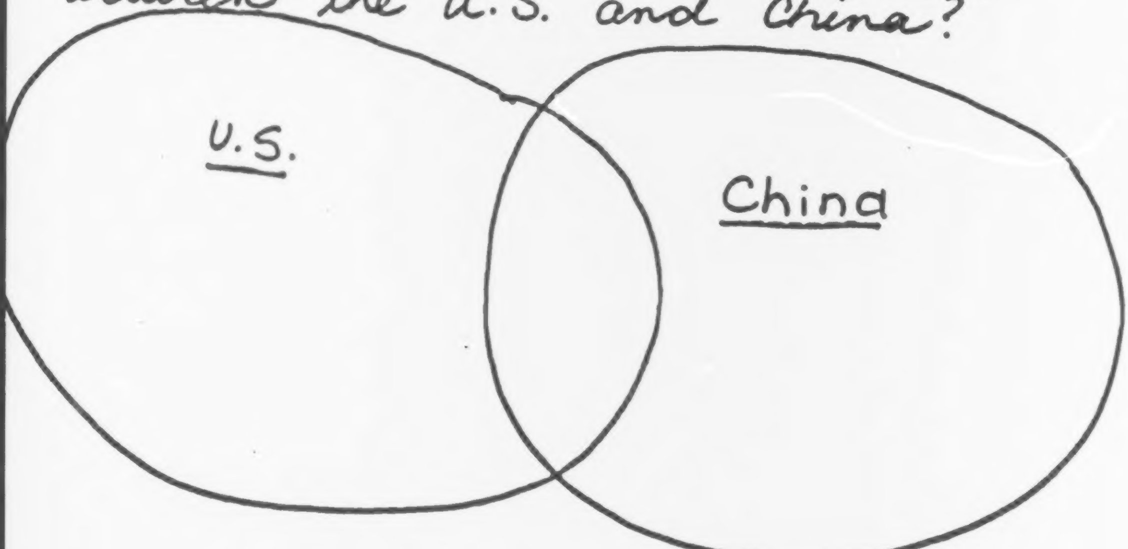
To be experts,

☑ Does our display:

☐ show at least 6 facts about our subtopic?

1. ____________
2. ____________
3. ____________
4. ____________
5. ____________
6. ____________

☐ show at least 1 similarity and 1 difference between the U.S. and China?



(Not if subtopic is Tiananmen Square or Great Wall)

C.6

☐ show a relationship between this topic and at least one other subtopic?

____

____

____

☐ look interesting/pleasing? What will you be doing/making? (Draw on back side)

Bulletin Board Cardboard display Poster display
Clay map Drawn Map Model Pictures
Demonstration Diorama Graph/Chart
??? __________________

Finally:

☐ Do we have an idea of something that people can leave our exhibit with to remind them of what we showed them?

- * bookmark
- * graph/chart
- * picture
- * sample
- * ??? __________________

Done??

You are experts!!!

Chinese fiction book response page

C.7

Book Title: ____________________

Name: __________

(At least 5 times during our study)

Chapter:	Problem:	Resolution:	Times I gave opinion or asked a question about last chapter.		Opinion or Question for next discussion (use back side for ideas)

Appendix C.7

Question Starters

1. Why do you think .... ?
2. In your opinion, ... ?
3. What do you think would have happened if ___ happened instead of ___ ?

Opinion Starters:

1. I think it would have been hard ...
2. I can't believe ....
3. I was surprised ...
4. I bet _____ felt _____ when _____ happened.
5. In my opinion _______ was _______ because....
6. If I were __________, I would have...

China Final Knowledge and Attitude Test

C.8a

Name:____

1. Fill out the attached form. See if you can **fill** the lines with things you remember!
2. If you met a Chinese person, tell about 2 things you've learned which would help you in your interaction with him/her.

____

____

3. If you lived in China, what would life be like?

____

____

____

4. Imagine that a recent Chinese Amercian immigrant came to our class to be a member of our classroom. Because you became very good friends with that person, you were invited to that person's house to spend the night. What are two differences and two similarities that you might see in the way your families live?

Similar:

____

____

Different:

____

____

Tell whether you agree or disagree with the following statements and give one support statement for your position.

5. The Chinese people are strange! They wear weird clothes, they believe strange things, and eat really weird things!
I agree/ I disagree

____

____

Appendix C.8a

6. Some Chinese Americans are not successful in America. That is because they are lazy or they aren't as intelligent as Americans.
I agree/ I disagree

____

____

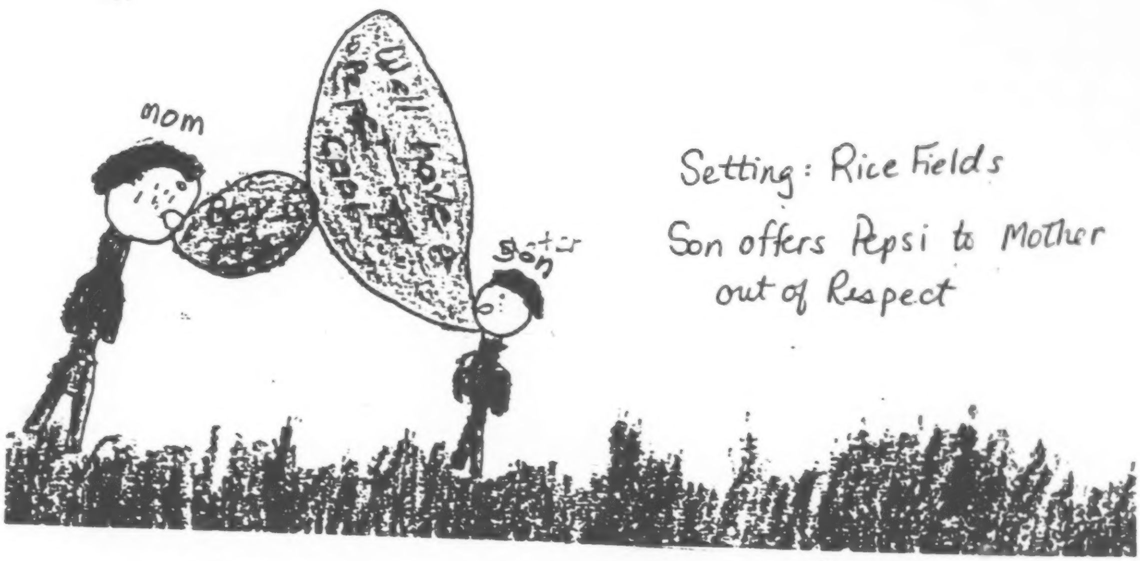
7. What are 2 things the Chinese feel are important, or valuable? Are these things important and valuable to you, also?

	Important?
(1.)____	__________
(2.)____	__________

8. Using all that you've learned about China, imagine that you get a job someday for Pepsi Co. You know that most Chinese who live in the cities own a T.V. Your assignment is to design a commercial which would make the average Chinese person want to buy Pepsi. On the attached piece of paper, draw a scene from your commercial.
*Where in China would you film your commercial and why?
*What pictures would you show?
*What would people be saying on this commercial?

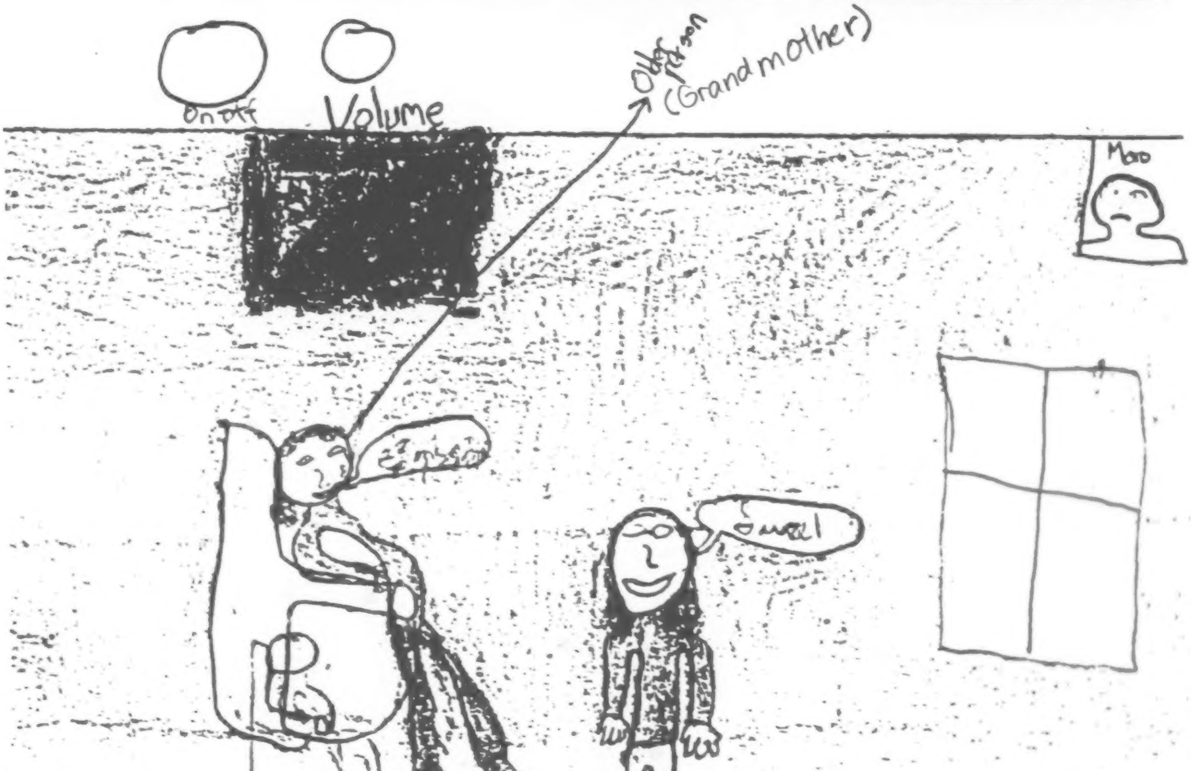
Appendix C.8b

Response to Appendix C.8a #3


mom
sister
son

Setting: Rice Fields

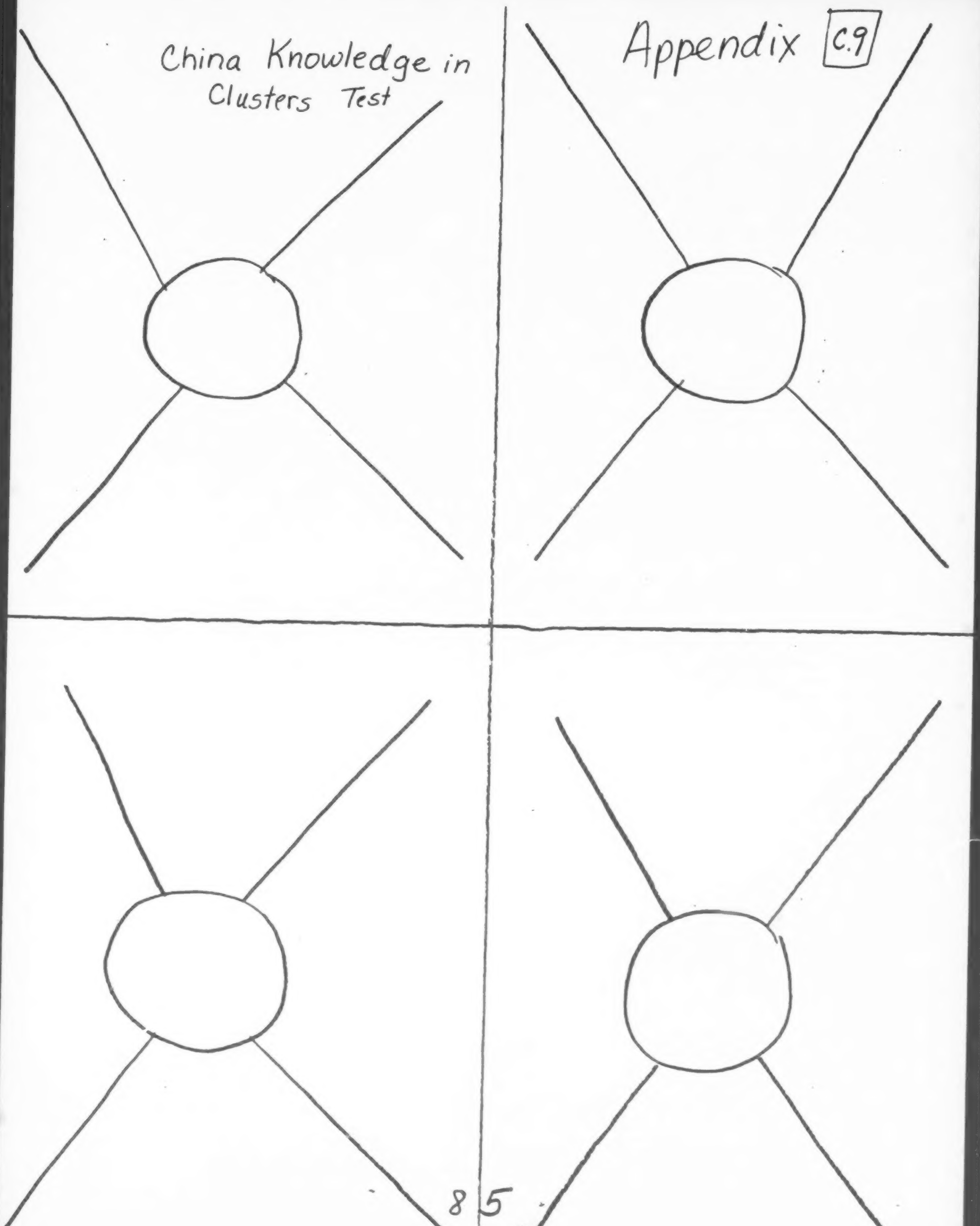
Son offers Pepsi to Mother out of Respect


On off
Volume
Older person
(Grandmother)
Mom

Brighten Up with Pepsi!

Appendix C.9

China Knowledge in Clusters Test



Student Attitude Toward Chinese and Chinese American Post-Survey

C.10

Directions: As I read the following statements, decide whether you agree with them. In the boxes following each, write a check (✓) in the box which best describes your feeling about what the statement says. REMEMBER: There are no right or wrong answers.

	Agree-Yes	Maybe	Disagree-No
1. The Chinese have queer customs, clothes, and language. 1.			
2. The Chinese living in China are generally much less rich than the average American. It is because they are not hard workers. 2.			
3. The Chinese think friends, family, and education are important--just like we do. 3.			
4. Chinese and Chinese Americans are not as intelligent as Americans. 4.			
5. Chinese Americans have helped the U.S. very much in the work they have done. 5.			
6. If a Chinese American was not successful at his/her job, it was probably his/her fault. 6.			

Explain why you answered as you did for numbers:

Appendix D.1

My reflections on
Sadako and the Thousand Paper Cranes

What do you think about the beliefs of Sadako's family?
Should the U.S. have used the atomic bomb?
What did you learn from the story?
Tell about how Sadako's family probably felt.

D. 2

Japanese Fact File

Read all of p. 223-224

Life in Seto	Life in Matsuyama
1. →	1. →
2. →	2. →
3. →	3. →

Do all Japanese live the same sort of life, following the same customs?? Explain.

What are 3 things which you read about that it seems all Japanese people like to do or eat?

1. ______
2. ______
3. ______

During the week, you are to read 1 fiction and 1 non-fictional Japanese book. Fill out the following information, please.

Appendix D.3

Your name: ______________________________

Fictional Book

Name of book: ______________________________

Author : ______________________________

3-5 sentences to summarize the story:

____

____

____

____

____

____

____

Two things you learned about Japanese people or culture or land, etc. (Use both pictures and story.)

1. ______________________________

____

2. ______________________________

____

Would you have liked to be the main character? Why/Why not? ______________________________

____

____

Japan Nonfiction
Response Sheet

Non-fictional book: (Read only for 10-20 minutes- any section which seems interesting)

D. 4

Name of Book: ______________________________
Author: ______________________________

3 NEW FACTS
(Cut and staple up when finished)

Did you know that...

Name: ______________

Did you know that...

Name: ______________

Did you know that...

Name: ______________

Japan Final Questionnaire

D.5

Japan Questionnaire

Name:____________________

We learned about Japan in four main ways. What are some things you learned that you feel were important for you to learn about the history of Japan or the way it is today? What did you need to learn in order to understand how the Japanese feel and live?

In the lines below write one sentence or statement telling what you learned. Then in the short blank at the end, write:

"T" is the statement is something you learned from the S.S. textbook,
"F" if the statement is something you learned from reading fictional books,
"N" if the statement is something you learned from reading non-fiction books,
"O" if the statement is something you learned from discussion, film, bulletin board, teacher, classmate--in other words, if you learned about it some Other way.

1.____ 1.____
____

2.____ 2.____
____

3.____ 3.____
____

4.____ 4.____
____

5.____ 5.____
____

Please write, in the spaces below, how you liked learning about Japan. Answer these questions:

1. Would you have preferred reading ONLY from the social studies textbook?__________

Why/Why not?____
____

2. Would you have preferred reading ONLY from fictional books?__________

Why/Why not?____
____

3. Would you have preferred reading ONLY non-fiction literature?__________

Why/Why not?____
____

Japan Final Questionnaire $\boxed{0.5}$

4. If you were teacher, what would You have used to teach about Japan?____________________

____Why?____________________

____

____

____

5. How did you feel when you read the book about Sadako?____________________________

____

Why do you suppose you felt that way?____

____

____

6. Because we studied about Japan, are there any different ways that you feel about a Japanese person now than when we first started? What are they?

____

____

____

7. Did you think that Japanese were the same as Chinese before we started to learn about Japan?

____

How are the Japanese people, or how is Japan different? (at least 3 ways)____________________

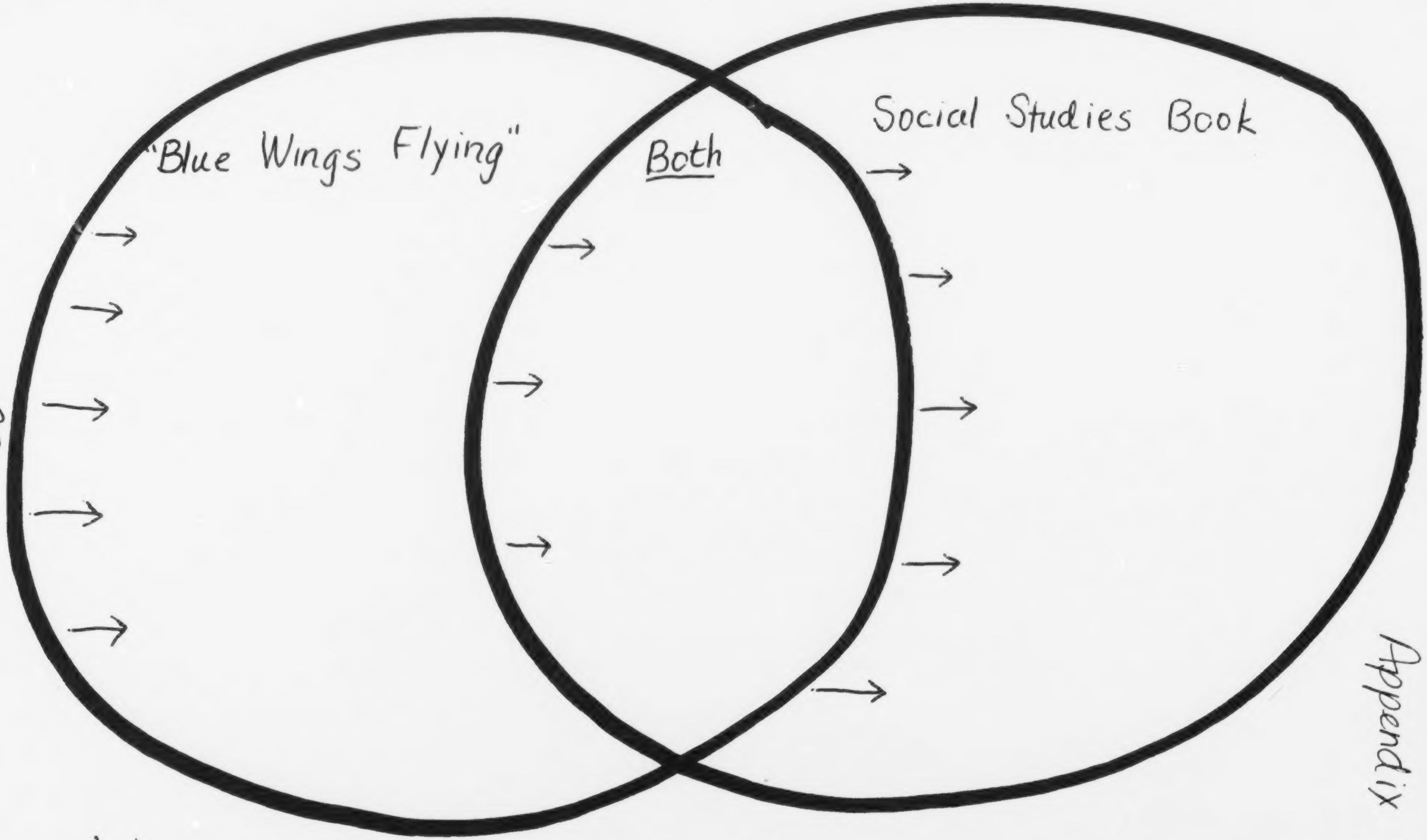
____

____

____

____

____


"Blue Wings Flying"
Both
Social Studies Book

Hopi Indian Information

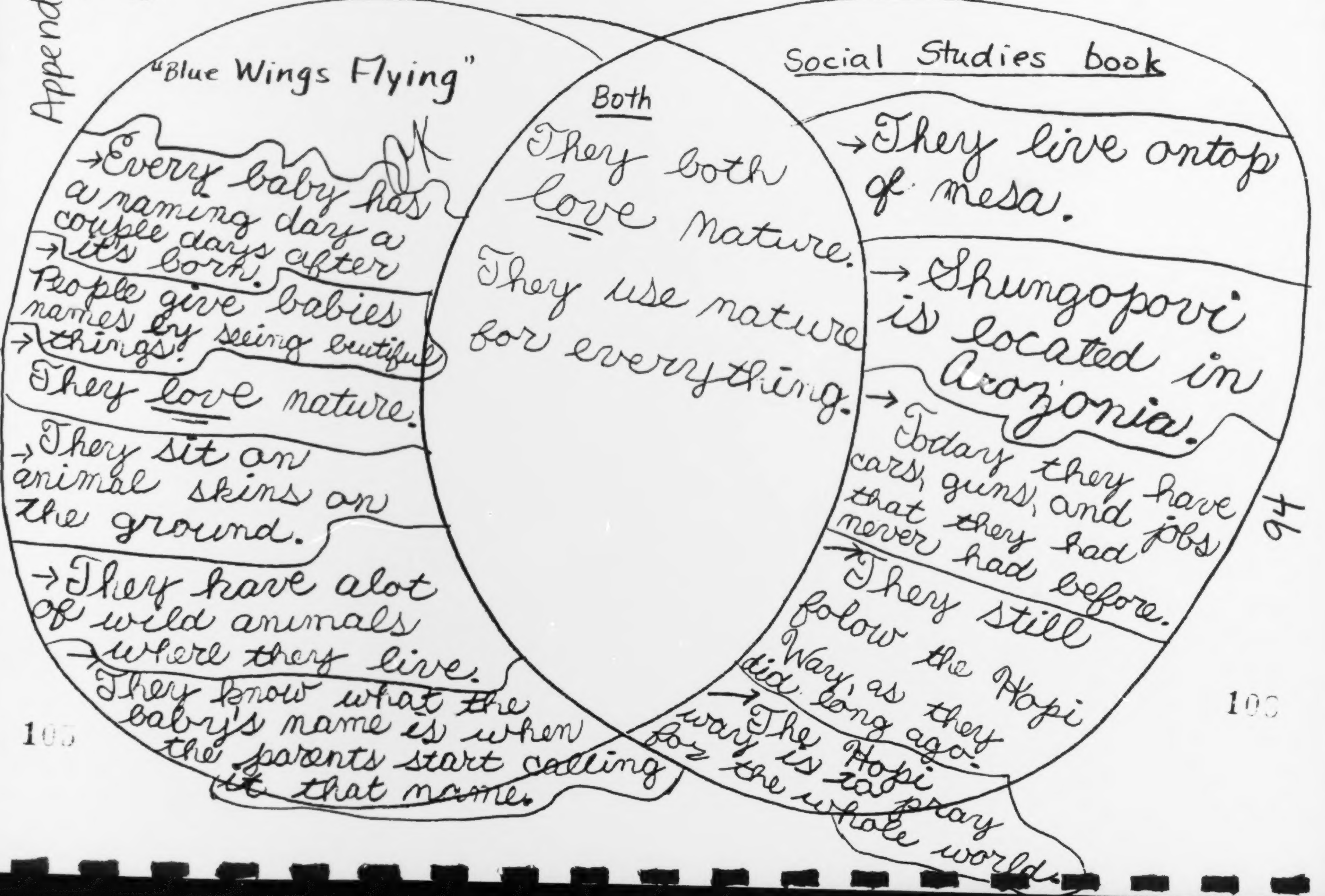
Appendix

E.1a

Appendix E.1b

Hopi Indians

Rachel



"Blue Wings Flying"

→Every baby has a naming day a couple days after it's born.

→People give babies names by seeing beutiful things!

They love nature.

→They sit on animal skins on the ground.

→They have alot of wild animals where they live.

→They know what the baby's name is when the parents start calling it that name.

Both

They both love nature.

They use nature for everything.

Social Studies book

→They live ontop of mesa.

→Shungopovi is located in Arozonia.

→Today they have cars, guns, and jobs that they had never had before.

→They still folow the Hopi Way, as they did long ago.

→The Hopi way is to pray for the whole world.

Shungopovi *Test* Hopi Indian Final Knowledge Test

E.2a

* Keep writing until you have responded as completely as you possibly can to the following:

PART 1: — — — —

Imagine that you and your family are Hopi Indians of long ago. Write about all of the following as though you were a Shungopovian girl or boy. (Put a check in the blank after you've responded.)

___ Describe the climate where you live.

___ Describe what the inside and outside of your home look like. What did you use to build it?

___ Tell what you eat (2 things)

___ Describe at least 3 of the landforms where you live.

___ Describe your celebrations and why you have them.

-- You may use these words: kachina, pueblo, Hopi, canyon, mesa, valley

PART 2:

Draw your area or living place, labeling the different things. (Show at least 7 Shungopovi things

PART 3:

Now, back to your own identity, tell 3 ways that Shungopovi is different today. Why has it changed?

Student Sample "Hopi Indian test"

E.26

Megan

Old way

Hello! My name is Wild-flowers-in-the-meadow. I am a Hopi Indian. I live in Shungopovi. It is in Arizona. It is very hot here. Often I wish that I lived in Alaska. But then I would probably freeze to death. It will be cooler in my pueblo. Lets go there. My family weaves rugs. So guess what covers our pueblo. Rugs! (of course) We also have a speaal room in our pueblo. When my Mother has a baby, she has it in that room. When we are sick we heal in that room. The walls of the pueblo are made of clay and stones. The roof is made of logs, and little sticks. I helped my mother with the walls. My father, the Cheif + my brother made the roof. My favorite food is raddlesnake liver + cyotie meat. It is delitious!!. My family lives in a valley because my father is a cheif, + the, cheif + his family gets the most protection. The mesa we live on is called Hopituh rock. There is an arroyo near the vally where we live. Once I triped + fell in the arroyo and broke my leg! My brother saved my life. My brother was all ready for the katchina festible, + on his way there he heard me crying. Oh, while I'm talking about it, The katchina is our god. We have katchina fistivles so the katchinas will give us the rain we need.

Native Americans Informational Book Response Worksheet

E.3

Book Title: ______________________

State or area of U.S. where they lived:

____

Two of their past experiences:

____

1. ______________________

____

2. ______________________

____

Were they warlike? Did they fight just for the ake of fighting? ______________________

Describe their homes: What natural resources available to them helped them build their homes?

____

____

Two ways that they live differently today.

____

1. ______________________

____

2. ______________________

____

Examples which show they care for, respect and ve the earth, or which show carelessness and ollution!

____

____

____

Student Attitude Toward Hopi Indian & Native American Post-Survey

E.4

Directions: As I read the following statements, decide whether you agree with them. In the boxes following each, write a check (✓) in the box which best describes your feeling about what the statement says. REMEMBER: There are no right or wrong answers.

	Agree-Yes	Maybe	Disagree-No
7. Native Americans are very interested in fighting in order to get what they want--they are like savages. 7.			
8. Native Americans are usually willing to share with each other. 8.			
9. Native Americans all look and act alike. 9.			
10. Native Americans are very careless with the earth and all that is on it. They waste and pollute the earth very much. 10.			
11. Hopi Indians have strange traditions. 11.			
12. The Hopis are spiritual people. 12.			
13. The Hopis are not very skillful. 13.			

Please explain why you answered as you did in numbers:

7. ______________________________

9. ______________________________

10. ______________________________

98

Appendix

F.

Social Studies Outcomes

The central purpose of social studies education in Michigan is the development of citizenship. The goal of citizenship, in turn, is the constant effort through decision and action to foster just relations among people and institutions. These curricular outcomes ensure that students have the knowledge, skills, and democratic values necessary for rational decision making as participating citizens in a multicultural and interdependent global society.

A responsible citizen is a person who:

1. Knows and exercises his/her rights as guaranteed by the Constitution and assumes the responsibilities of citizenship, and
2. Makes sound judgments about their community, their state, their nation, and the world at large based upon knowledge and understanding of the social science, including history, geography, government, economics, and related fields.

The following topics of study are recommended as essential to providing the knowledge and understanding needed to prepare responsible citizens. For each topic, specific outcomes are enumerated for each level of schooling (elementary, middle/junior high and high school).

A. Social Studies Knowledge

At the elementary level, students will:

1. Demonstrate knowledge of the five fundamental themes of geography (place, location, human environment relationships, movement and region);
2. Demonstrate knowledge of historical continuity and change;
3. Demonstrate knowledge of history that is relevant to decisions that citizens must make;
4. Demonstrate knowledge of the basic functions of local and state government;
5. Demonstrate knowledge of the six fundamental concepts of economics (scarcity; opportunity cost; productivity; economic systems; economic institutions and incentives; exchange, money, and interdependence);
6. Demonstrate knowledge of cultural traditions and diversity;
7. Demonstrate knowledge of the individual's role as consumer and producer within the economic system;
8. Demonstrate knowledge of connections which link them to other parts of the world; and
9. Demonstrate knowledge of the purpose of rules and laws.

B. Social Studies Democratic Values

At the elementary level, students will:

1. Develop respect for themselves as well as the rights and well-being of others;.
2. Develop respect for cultural similarities and differences among people; and
3. Develop respect for fair classroom, school, and community rules as well as local, state, and national laws.

Appendix F

C. Social Studies Skills

At the elementary level, students will:

1. Construct meaning by reading and by gathering, interpreting, analyzing, and summarizing information;
2. Identify and use different types of maps and globes;

D. Civic Participation

At the elementary level, students will:

1. Participate in drafting and upholding school rules;
2. Participate in peaceful resolution of disputes between students;
3. Participate in group decision-making;
4. Participate in cooperative efforts to promote the common good in their classrooms, schools, and local communities; and
5. Work with others to formulate and/or carry out plans.

Cultural and Aesthetic Awareness Outcomes

Cultural and aesthetic awareness outcomes acknowledge, address, and are sensitive to the human being, cultivating tolerance, creativity, innovation, imagination, and the ability to become an increasingly discerning person who makes decisions based on high standards of quality. A core curriculum which effectively integrates these outcomes across curricular areas will result in a person attuned to sensory stimuli and who uses that awareness to make better judgments and choices. This individual is one who:

1. Shows appreciation of the natural and human-created environment by exhibiting habits of conservation, recycling, maintenance, and environmental improvement;
2. Values quality in the performance and products of one's own and others'work;
3. Values the creative contributions of all cultures and ethnic groups;
4. Makes use of the cultural and aesthetic opportunities available in the community;
5. Communicates effectively using verbal and non-verbal communication; and
6. Exercises individual freedom while exhibiting social responsibility.

Appendix G

	Knowledge	Comprehension	Application	Analysis	Synthesis	Evaluation
Needs of a Community	Ⓕ After reading terms students will be asked what definitions of terms are - sometimes putting in own words (Comprehension) Ⓕ Ask parents, "What are two laws in our community? (write these down for dissussion tomorrow.)	Given Ⓕ an understanding of what resources, laws, taxes are (reading & discussing them), students will be asked to make 2 columns. Write a minumum of 3 items which would fall under each heading: Natural Resources | Human Resources		After discussing 6 city needs (police protection, fire protection, roads + parks, buildings, health + safety, library), discuss if and why communities spend more money on police protection or library expenses. Ⓟ	Given $100 from each citizen (in tax money) to spend on city's needs (services) (listed in analysis box), decide -- in groups -- how much should be spent on each and give reasons for your decision. i.e. Group 1 decides how much of $100 ought to be spent on police protection. (+ reasons) Group 2 decides how much of $100 ought to be spent on fire protection (+ reasons) -- etc. After each group decides on a figure, a spokesperson for each group tells me the figure + reasons, + I subtract each from $100. We discuss the total picture together + decide if there need to be changes and why. If we went "over" budget, we negotiate to see how we can get back "on budget" again. Last, we discuss how a community such as this one might look if there were low funds for specific areas, or high funds for others. We decide, as a class, what the "ideal" amount of money would be for each need + if there wasn't that much money, what (give at least 3 problems) would happen/suffer. For example, if the class decided $30 was what the police would need to be effective and they actually received $20, the community might have less full-time police protection, less detectives or less community patrol.	
Working in a Community		(?) After learning about goods/services: In groups, write 3 examples of goods used at home, at school and on the playground. Have the group scribes write responses on the chalkboard. Ⓟ In groups, read 1 of the letters from Kentwood commissioners (written to student of mine 3 years ago) Write down the main ideas of the letter (what that person's responsibilities, likes + dislikes are), and have spokesperson report to the class.			they write this budget and its ramifications	
Running a Community		Ⓕ Tell class to write 3 questions (based on what they've learned about communities) which they would like to ask Mayor DeRuiter when he comes to visit.	Ⓔ Write a speech to your community (as if you were mayor!) in which you use any 15 of the 20 terms we've learned in this unit - use them as they are defined in this unit!! ("Good" is not an adjective -- it's a noun!)		Ⓔ Students (in groups) develop a sample budget for their imaginary town. (Use some process as listed above) After developing the budget, each should look at our previously written guidelines for the amounts of money each "need" ought to have. If their community has less, they need to decide how their community will be affected. They will then design + "build" a town (out of scrap materials) which would illustrate how the budget would affect their community. After building their town, the "mayor" from each group will explain why his/her community looks the way it does. (They'll also be required to write their budget divisions + implications on a chart.)	

BEST COPY AVAILABLE

BEST COPY AVAILABLE

Classroom Pictures of China Study

LOUISVILLE

Discoveries
Inventions

Classroom Pictures of Japan Study

⇩

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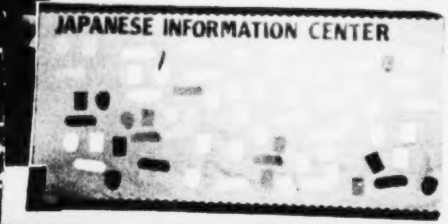
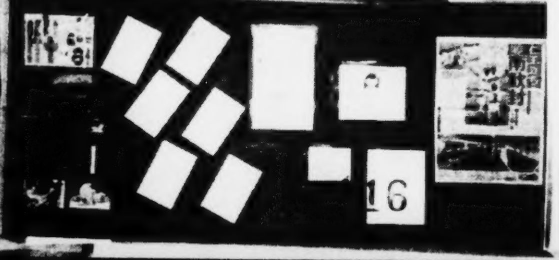


JAPANESE INFORMATION CENTER



ぶた
ボート
コンブ
さかな
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BIBLIOGRAPHY 1: BIBLIOGRAPHY FOR THE SELECTION OF CHILDREN'S LITERATURE

As was written in PART III, I used various means to select the literature I used. I maintain that it is very helpful to consult librarians, other educators, and children's book store personnel. They proved to be helpful to me because they were aware of the most current literature of the quality I desired. Your local librarian may already have a multicultural literature bibliography, and it and children's book stores often have the latest multicultural literature catalogs. Throughout my study of the research used for this project, I also found help from the bibliography or chapters of some of the books and magazine articles which addressed globalism and multiculturalism. For example, the journal Social Education has a book review called the "Notable Trade Books in the Social Studies" in every April/May issue, and it highlights those books which were written in the previous year. Another example is the chapter in Bette Bosma's (1991) book entitled "A Guide to Recommended Folk Literature for Children" in which she has written the summary of the theme or plot of the book, and many times includes suggestions for its use in the classroom (pp. 111-159). In Appendix A of Bosma's book, there is a listing of folk literature by region and culture (pp.161-167).

Many colleges which have an education department will keep some reference books to aid the selection of children's literature on their library shelves. Bette Bosma, educator at Calvin College, directed me to Calvin's section. These were so helpful--especially the subject guides because they drew me to the literature which coincided with the themes that I was teaching! Some of these books gave the reading level of the book, and some gave an analysis of the quality of the book.

Carpenter, H. and M. Prichard (1984). Oxford Companion to Children's Literature. Oxford, New York: Oxford University Press.

Children's Book Review Index (1985). Detroit: Gale Research Company.

Children's Books in Print (1991). New Providence, NJ: R.R. Bowker.

Children's Catalog, 15th ed.

Children's Literature Review (1976-present). Detroit: Gale Research Company.

Lima, Carolyn W. (1986). (From A to Zoo ?): Subject Access to Children's Picture Books. New York: R.R. Bowker.

Newbery and Caldecott Medal Books, 1956-65 (1965). Boston: The Horn Book, Inc.

Newbery and Caldecott Medal Books, 1966-75 (1975). Boston: The Horn Book, Inc.

Newbery and Caldecott Medal Books, 1976-85 (1986). Boston: The Horn Book, Inc.

Rahn, S. (1981). Children's Literature: An Annotated Bibliography of the History and Criticism New York: Garlan Publishers.

Subject Guide to Children's Books in Print (1991). New Providence, NJ: R.R. Bowker.

Sutherland, Z. and M.H. Arbuthnot. (1986). Children and Books. 7th ed. Glenview, IL: Scott Foresman, Co.

Sutherland, Z. (1986). *Best in Children's Books, 1979-1984*. Chicago: University of Chicago Press.

Sutherland, Z. (1980). *Best in Children's Books, 1973-1978*. Chicago: University of Chicago Press.

Sutherland, Z. (1974). *Best in Children's Books, 1966-1972*. Chicago: University of Chicago Press.

Periodicals/Other resources:

Book Links Magazine

Indiana University, School of Education (June, 1991). "Multicultural Tradebooks Library Resources". Bloomington, Indiana.(28 pp., annotated bibliography)

After literature is found, it may be helpful to do your own rating of the quality of the literature. A helpful tool for this process is the Carter G. Woodson Book Award rating checklist (See next page). Elaine Aoki has cited some guidelines from the Asian American Children's Book Project Committee for the selection of Asian American children's books in her *Reading Teacher* article (see references).

Bibliography 1 A.

ELEMENTARY RATING FORM—CARTER G. WOODSON BOOK AWARD

Book Title ____________________ Author ____________________

General Guidelines	**Rating** 2 = Superior 1 = Acceptable −1 = Unsatisfactory 0 = Not Applicable	**Comments**
1. Reflects respect for personal and cultural differences and the worth and importance of individual(s)/group(s) presented.		
2. Focuses on individuals and issues which provide insight into the experiences of racial and ethnic groups.		
3. Focuses on the interactions among racial/minority groups and the dominant group.		
4. Avoids portraying the group(s) as "problem oriented"; presents positive and negative.		
5. Avoids patronizing, distorting, and stereotyping in text and illustrations.		
Elementary Guidelines 1. Readability: narrative is vivid and involving; book is clearly organized and appealing to the reader.		
2. Suitability to Age Level: reader can identify with concepts and anecdotes; vocabulary is appropriate to age level of readers; violent or disturbing details are appropriately presented.		
3. Curriculum Enhancement: book presents material that will expand or enhance multicultural principles.		
4. Illustrations: pictures or photographs are particularly appealing to children; an appropriate number of illustrations are included which are an integral part of the prose.		
5. Pluralistic Values: readers are encouraged to identify with the minority and ethnic cultural experiences which may be different from their own.		

Point Total __________

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Printed Name of Evaluator

BIBLIOGRAPHY 2: BIBLIOGRAPHY OF CHILDREN'S LITERATURE USED FOR THIS PROJECT

BIBLIOGRAPHY 2A: Children's Literature Rating System:

In this bibliography, I have made divisions or categories of most of the literature I used. I have included a rating system to explain how I perceived the quality of the literature used based, in part, on the children's reception to the literature.

No "*" means that it was good or fair.
One "*" means that the literature was of very good quality.
Two "*" means that it was excellent.

Also, I included a reading level.

The symbol "H3" means that it is at a high third grade level.
"A3" is at an average third grade level.
"L3" is at a low third grade level.
At times, I have included a combination of these symbols.

NOTE: Many of these books are very suitable for children of other grade and interest levels. I rated the books based on the reading interest and levels of the majority of my '91-92 THIRD grade students.

Also, some of theses lists are incomplete because I could not locate the books upon writing these bibliographies, or I was not fully aware of which ones my student teacher read aloud to the students.

Finally, it should be noted that some of the literature I used was not the best literature which might have been used. Karen Adams(1981) wrote that "It is more important that children be taught critical reading skills which they can continue to use in the future" than to be prtotected from literature of a lesser multicultural quality (p.20). Some of the literature I used would fall under that category--of lesser quality. Before I would undertake this project again, I would take care to review the literature as Jesus Garcia, et al. (1988), recommend.

BIBLIOGRAPHY 2B: BIBLIOGRAPHY OF CHILDREN'S LITERATURE FOR GLOBAL EDUCATION

Below is a listing of the picture books I used in our study of the diversity of people in our global community. Because the children read with partners, and because they could choose the books they wished to read, I was not so concerned about the reading level of these books. You'll not find notations about the reading level of these books; some are very easy-to-read, and some are more challenging. Each pair of students read approximately five books. The form the children filled out is found in Appendix B.3a.

Baer, Edith (1990). This is the Way We Go to School. New York: Scholastic. **

Brown, Marc (1976). Arthur's Nose. Boston: Little, Brown and Company.

Child's Play (1989). Who Cares About Elderly People? Child's Play (International)

Ltd. [ISBN 0-85953-362-X]. *

Clifton, Lucille (1980). My Friend Jacob. New York: E.P. Dutton. *

de Paola, Tomie (1979). Oliver Button is a Sissy. San Diego: Harcourt Brace Jovanovich, Publishers. *

Disalvo-Ryan, Dyanne (1991). Uncle Willie and the Soup Kitchen. New York: Morrow Junior Books. **

Farber, Norma (1979). How Does It Feel to be Old?. New York: E.P. Dutton. *

Gray, Nigel (1988). A Country Far Away. New York: Orchard Books. **

Hazen, Barbara (1979). Tight Times. New York: Puffin Books. *

Heide, Florence P., and Judith H. Gilliland (1992). Sami and the Time of the Troubles. New York: Houghton Mifflin.**

Hoffman, Mary (1991). Amazing Grace. New York: Dial Books for Young Readers. **

Lasky, Kathryn (1988). Sea Swan. New York: Macmillan Publishing Company. *

McPhail, David (1984). Sisters. New York: Harcourt Brace Jovanovich.

Morris, Ann (1989). Bread, Bread, Bread. New York: Lothrop, Lee & Shepard Books. **

Peterson, Jeanne Whitehouse (1977). I Have a Sister My Sister is Deaf. New York: Harper and Row.**

Pomerantz, Charlotte (1989). The Chalk Doll. New York: J.B. Lippincott. **

Resch, Barbara (1990). A Place for Everyone. Washington, Delaware: Atonium Books.*

Spier, Peter (1980). People. New York: Doubleday. **AL3
(I have a People Big Book. We read and discussed it together.)

Estes, Eleanor (1973). The Hundred Dresses. New York: Scholastic, Inc. *AH3
(Each child had his/her own copy of this book. We would do vocabulary exercises together, and have discussions every now and then. We read parts aloud, parts silently, and I read some parts to the children. All children responded to the story by writing letters to the main character, Wanda.)

Davidson, Margaret (1985). I Have A Dream: The Story of Martin Luther King. New York: Scholastic. **A3 (read-aloud)

BIBLIOGRAPHY 2C: CHILDREN'S LITERATURE FOR CHINA

I begin with a listing of the nonfiction used to get information in order to "web" such categories as land, population, food, education, games, work, pandas, language, transportation, and celebrations. The children would read with partners, and would write their information on worksheets or in journals. After a length of time, we would come together as a class and compile our information onto a class wall "web" which the students would copy in their journals. Often, we would create a Venn diagram to illustrate similarities and differences between the Chinese and ourselves, and we would then "partner off" and take on these 2 personalities to discuss the central theme (i.e. food) as though we were a person from that country. We finally used our information to create a museum exhibit on one of the themes. An example of the worksheet, journal webbing, Venn diagram, and museum exhibit guidelines are found in Appendices C. 2-5) .I had multiple copies of some of these books.

1. Informational Books--Nonfiction

Fyson, Nance L. and Richard Greenhill (1982). A Family in China. Minneapolis: Lerner Publications Co. **A3

Haskins, Jim (1987). Count Your Way through China. Minneapolis: Carolrhoda Books, Inc. *A3

Jacobson, Karen (1990). China. Chicago: Childrens Press, Inc. **A3

Johnson, Neil (1988). Step Into China. New York: Julian Messner (division of Simon and Schuster) **A3

Keeler, Stephen (1987). Passport to China. New York: Franklin Watts Inc. **AH3

McLenighan, Valjean (1984). People's Republic of China. Chicago: Childrens Press. H3

Pitkanen, Matti A. (1988). The Children of China. Minneapolis: Carolrhoda Books, Inc. **AH3

Steele, Philip (1991). Journey Through China. Mahwah, NJ: Troll Associates. **AH3

Tang, Yungmei (1981). China, Here We Come. New York: G.P. Putnam's Sons. **AH3

Tolen, Sally and Rhoda Sherwood, eds (1988). Milwaukee: Gareth Stevens . **AH3

(Specific to pandas)
Bonners, Susan 1978). Panda. New York: Scholastic. **LA3.

Gross, Ruth B. (1980). A Book About Pandas. New York: Scholastic. **LA3

National Wildlife Federation (July, 1989) Ranger Rick (magazine) pp. 23-30. **A3

Wildlife Education, Ltd. (1988). Zoobooks--Giant Pandas. (magazine) **AH3

(Specific to Chinese-American New Year)
Waters, Kate, and Madeline Slovenz-Low (1990). Lion Dancer . New York: Scholastic. **A3

(Specific to Chinese New Year)
Packard, Mary (1991). A Visit to China. New York: Western Publishing Company. A3

2. Fiction read alone and shared in group book discussions (Book discussion form--Appendix C.7)

Lattimore, Eleanor F. (1934). Little Pear and His Friends. New York: Harcourt Brace Jovanovich. LA3 (Deals with life in China long ago, so care must be taked to critically read and compare with China of today.

Lattimore, Eleanor F. (1931). Little Pear. New York: Harcourt Brace Jovanovich. *LA3 (same comment as above)

Lord, Bette B. (1984). In the Year of the Boar and Jackie Robinson. New York: Harper and Row. *H3 (Chinese American story)

3. Other Chinese Fiction (some read aloud)

Leaf, Margaret (1987). Eyes of the Dragon. New York: Lothrop, Lee & Shepard Books **HA3

Merrill, Jean (1961). The Superlative Horse. New York: William R. Scott, Inc. A3

Wolkstein, Diane (1972). 8,000 Stones. Garden City, NY: Doubleday & Company. **A3

Wolkstein, Diane (1983). The Magic Wings. New York: E.P. Dutton. **A3

Yolen, Jane (1977). The Sleeping Stick. New York: Thomas Y. Crowell. **A3

BIBLIOGRAPHY 2D: NATIVE AMERICANS

1. Informational books--Nonfiction

Brandt, Keith (1985). Indian Homes. Mahwah, NJ: Troll Associates. *A3

New True Books: (I used form in Appendix E.3)

[Most are *A to *HA3]
Fradin, Dennis B. (1988). The Cheyenne. Chicago: Childrens Press.

Fradin, Dennis B. (1988). The Pawnee. Chicago: Childrens Press.

Fradin, Dennis B. (1988). The Shoshoni. Chicago: Childrens Press.

Hagman, Ruth (1990). The Crow. Chicago: Childrens Press.

Lepthien, Emilie U. (1985). The Cherokee. Chicago: Childrens Press.

Lepthien, Emilie U. (1987). The Choctaw. Chicago: Childrens Press.

McKissack, Pat (1984). The Apache. Chicago: Childrens Press.

McKissack, Pat (1985). The Inca. Chicago: Childrens Press.

McKissack, Pat (1985). The Maya. Chicago: Childrens Press.

Osinski, Alice (1987). Chippewa. Chicago: Childrens Press.

Osinski, Alice (1987). The Navajo. Chicago: Childrens Press.

Osinski, Alice (1988). The Nez Perce. Chicago: Childrens Press.

Osinski, Alice (1984). The Sioux. Chicago: Childrens Press.

Keegan, Marcia (1991). Pueblo Boy. Dutton, NY: Cobblehill Books.

2. Native American Fiction (A very incomplete list)

Baker, Olaf (1981). Where The Buffaloes Begin. New York: Puffin Books USA, Inc. **A3

Goble, Paul (1989). Beyond the Ridge. New York: Bradbury Press. **A3

Goble, Paul (1987). Death of the Iron Horse. New York: Bradbury Press. **A3

McDermott, Gerald (1974). Arrow to the Sun. New York: Puffin Books USA, Inc. **A3

Miles, Miska (1971). Annie and the Old One. Little, Brown, and Co. **A3

Rylant, Cynthia (1982). When I was Young in the Mountains. New York: E.P. Dutton. **LA3

Thomasma, Kenneth (1983). Naya Nuki, Girl Who Ran. Grand Rapids, MI: Baker Book House. **H3

Thomasma, Kenneth (1986). Om-kas-toe. Grand Rapids, MI: Baker Book House. **H3

Thomasma, Kenneth (1984). Soun Tetoken. Grand Rapids, MI: Baker Book House. **H3

BIBLIOGRAPHY 2E: CHILDREN'S LITERATURE FOR HOPI INDIAN STUDY

1. Hopi Nonfiction

Tanner, Clara Lee Hopi Kachinas. Tuscon, AZ: Ray Manley Publishing. (Collection of annotated pictures).

Tomcheck, Ann Heinrichs (1987). The Hopi. Chicago: Childrens Press. **A3

Yue, Charlotte and David Yue (1986). The Pueblo. Boston: Houghton Mifflin Company. *HA3

2. Hopi Fiction

Mana, Tawa and Youyouseyah (1989). When Hopi Children Were Bad: A Monster Story. Sacramento: Sierra Oaks Publishing Company. *A3

DeHuff, Elizabeth W. (1977). Blue-Wings Flying. Addison-Wesley Publishing Co. **A3

BIBLIOGRAPHY 2F: CHILDREN'S LITERATURE FOR JAPAN STUDY

1. Japanese and Japanese-American Fiction (used form in Appendix D.3)

Collins, David (1970). Kim Soo and His Tortoise. New York: The Lion Press. *A3

Friedman, Ina (1984). How My Parents Learned to Eat. Boston: Houghton Mifflin Company. **LA

Hamada, Hirosuke (1967). The Tears of the Dragon. New York: Parents' Magazine Press. **A3

Mosel, Arlene (1972). The Funny Little Woman. New York: E.P. Dutton and Company. **A3

Politi, Leo (1969). Mieko. San Carlos, CA: Golden Gate Junior Books. A3

Say, Allen (1982). The Bicycle Man. Boston: Houghton Mifflin Company. **A3

Say, Allen (1991). Tree of Cranes. Boston: Houghton Mifflin Company. **A3

Snyder, Dianne (1988). The Boy of the Three-Year Nap. Boston: Houghton Mifflin Company. **A3

Yashima, Taro (1955). Crow Boy. New York: The Viking Press. **LA3

2. Japanese Non-Fiction (I used form in Appendix D.4)

Birmingham, Lucy (1990). Japan. Milwaukee: Gareth Stevens Publishing. **AH3

Downer, Leslie (1990). Japan. New York: The Bookwright Press. **A3

Jacobsen, Peter Otto and Preben Sejer Kristensen (1985). A Family in Japan. New York: The Bookwright Press. **AH3

James, Ian (1989). Inside Japan. New York: Franklin Watts. **A3

Nakano, Dokuotei (1981). Easy Origami. New York: Viking Penguin, Inc. **AH3

UNICEF. (1986). Journey to Japan (pop-up book). New York: Viking Penguin Inc. **H3

BIBLIOGRAPHY 2G: READ-ALOUD BOOKS

Blackwood, Douglas (1987). Li Hua: The Girl Who Found Acceptance. Grand Rapids, MI: William B. Eerdmans Publishing Co. **AH3 (Christian themes)

Davidson, Margaret (1985). I Have A Dream: The Story of Martin Luther King. New York: Scholastic. **A3 (read-aloud)

Howe, James (1991). Dances With Wolves: A Story for Children. New York: Newmarket Press. **H3

Levine, Ellen (1989). I Hate English. New York: Scholastic. **LA3

Thomasma, Kenneth (1984). Soun Tetoken. Grand Rapids, MI: Baker Book House. **H3

Young, Ed (1989). Lon Po Po. New York: Scholastic. **A3

(Plus various books found in other sections)

BIBLIOGRAPHY 3: BIBLIOGRAPHY OF TEACHERS' RESOURCES

Atwell, Nancy (1990). Coming to Know: Writing to Learn in the Intermediate Grades. Portsmouth, NH: Heinemann.

Bosma, Bette (1992). Fairy Tales, Fables, Legends, and Myths: Second Edition. New York: Teachers College Press.

Caduto, Michael J. and Joseph Bruchac (1989). Keepers of the Earth. Golden, CO: Fulcrum, Inc.

Cangemi, JoAnn [General Editor] (1986). Communities. New York: Holt. Rinehart and Winston. (Textbook)

Everix, Nancy (1984 and 1985). China: Windows to the World and More Windows to the World Carthage, IL: Good Apple, Inc.

Finney, Susan and Patricia Kindle (1988). China: Then and Now. Carthage, IL: Good Apple, Inc.

Indiana University, School of Education (June, 1991). "Multicultural Tradebooks Library Resources". Bloomington, Indiana.

Jarolimek, John (1982). Social Studies in Elementary Education:Sixth Edition. New York: Macmillan.

The Mailbox (teachers' magazine). Marcg/April 1989 issue. The Education Center. (This issue has suggestions and materials for teaching about China)

Massachusetts Global Education Project (1988). Global Issues in the Elementary Classroom. Denver, Colorado: University of Denver.

Meagher, Laura (1991). Teaching Children About Global Awareness. New York: Crossroad Publishing Co.

Office on Global Education (1990). Make a World of Difference: Creative Learning for Global Learning. New York: Friendship Press.

Routman, Regie (1991). Invitations: Changing as Teachers and Learners K-12. Portsmouth, NH: Heinemann.

Sneller, Norm (1992). Literature-Based Reading. Grand Rapids, MI: Instructional Fair, Inc. (Suggestions for In the Year of the Boar and Jackie Robinson)

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Adams, Bonne S., Winifred E. Pardo, and Nancy Schniedewind (December/January 1991-92). "Changing 'The Way Things Are Done Around Here'". Educational Leadership. v. 49, no.4, pp. 37-42.

Adams, Karen. I. (1981). Multicultural Representation in Children's Books. Columbia, SC: Columbia Bible College. ERIC Document No. ED 219 750.

Anderson, Charlotte. (1990). "Global Education and the Community". In Global Education: From Thought to Action. Edited by Kenneth A. Tye. Alexandria: ASCD.

Anderson, Lee F. (1990). "A Rationale for Global Education". In Global Education: From Thought to Action. Edited by Kenneth A. Tye. Alexandria: ASCD.

Aoki, Elaine M. (January, 1981). "Are you Chinese? Are you Japanese? Or are you just a mixed up kid? Using Asian-American children's literature". The Reading Teacher. v.34, no. 4, pp. 382-5.

Atwell, Nancy (1990). Coming to Know: Writing to Learn in the Intermediate Grades. Portsmouth, NH: Heinemann.

Baker, Gwendolyn . (1983). Planning and Organizing for Multicultural Instruction. Reading, MA: Addison-Wesley.

Banks, James A. (December/January, 1991-92). "Multicultural Education: For Freedom's Sake". Educational Leadership. v. 49, no. 4, pp. 32-5.

Banks, James A. (1989). "Issues and Concepts." In Multicultural Education: Issues and Perspectives. Edited by James A. and Cherry A. McGee Banks, Boston: Allyn and Bacon.

Banks, James A. (1984). Teaching Strategies for Ethnic Studies,Third Edition. Boston: Allyn and Bacon.

Banks, James A. (1981). Multiethnic Education: Theory and Practice. Boston: Allyn and Bacon.

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Barnes, Buckley R.(January, 1991). "Using Children's Literature in the Early Anthropology Curriculum". Social Education. v. 55, no. 1, pp.17-18.

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Cox, Susan, and Lee Galda (April, 1990). "Multicultural Literature: Mirrors and Windows on a Global Community". The Reading Teacher. v. 43, no. 8, pp. 582-88.

Dailey, Sheila (1991). Folktales--The Rainbow Bridge between Cultures". Media Spectrum Fourth Quarter, v. 18, no. 4, pp. 3-5.

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Galda, Lee (February, 1992). "Exploring Cultural Diversity". The Reading Teacher. v. 45, no.6, pp. 452-60.

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